



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

27th Year of Publication.

PRESIDENT CONFIRMS CATHOLIC POSITION ON EDUCATION

THE President of the United States recently delivered a most Catholic discourse before a great gathering at the state university of South Dakota. He took for his text the impressive words: "What shall it profit a man if he gain the whole world and lose his own soul?" President Coolidge has very frequently used his high position to win a hearing for a spiritual message for which he will be long remembered, and for which he will ever deserve the grateful recognition of the American people.

No President has ever sounded more earnest warning into the ears of this nation than is contained in these grave words: "All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality."

Every thinking and God-fearing citizen of this Republic has long known the truth these solemn words express and the need of its constant reiteration. The Catholic Church has never ceased the repetition of this same warning, and has born suspicion and resentment because she would save her children from an education which did not give what the President calls "the wisdom which would guide us through eternity." The Chief Magistrate of the great United States does not for one moment underrate the need and value of the academic and scientific branches of learning. He knows what they have done for our material success. Yet he sends forth the bold challenge that this is by no means all that is to be expected from American education and from American institutions.

He says: "There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power. Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature and of the arts. Their graduates will go out into life poorly equipped to meet the problems of existence, to fall an easy prey to dissatisfaction and despair."

The President takes care also to point out that the bad effects are not merely negative. Insisting that our institutions of learning must be dedicated to a higher purpose, that the life of our nation must rise to a higher realm, the President declares that otherwise "the information that is acquired in educational institutions will simply provide a greater capacity for evil."

Catholics in particular must feel grateful for the words of the President, because they are so clear a confirmation of the Catholic position on this whole problem of education. There has been so much misrepresentation, so much stupid prejudice, so much bewildering ignorance on the part of unthinking people, who have foisted this Frankenstein of godless education on vast numbers of the citizens, that patience and tolerance have been grievous tasks very often. We have lived to see the dawn of a better day among our thinking classes. We have heard from many sources, of late years, testimony of a growing conviction that the Catholic position is the only one tenable with any hope of the future peace and prosperity of our country.

The Newest Texts for Catholic Schools AMERICAN CARDINAL READERS

BOARD OF EDITORS: Editor of Upper Grade Readers: T. ADRIAN CURTIS, A.B., LL.B., District Superintendent, formerly Principal, Alexander Hamilton Junior High School, New York. Editor of Lower Grade Readers: EDITH M. McLAUGHLIN, former Critic Teacher, Parker Practice School, Normal School, Chicago, Illinois. Associate Editors: SISTER MARY AMBROSE, O.S.D., A.M., (Supervisor) St. Joseph's College and Academy, Adrian, Michigan. SISTER MARY GERTRUDE, A.M., former Supervisor of Parochial High Schools, Sisters of Charity, Convent Station, New Jersey. ARTHUR H. QUINN, Ph.D., LITT.D., Professor of English, University of Pennsylvania. Illustrations by MARTIN F. GLEASON, Supervisor of Art, Member of Summer Faculty, Illinois State Normal University.

"The godparents make a promise for the baby that he will turn his back on the devil and on all the devil's works."

"Next the children heard the priest ask

"Matthew, will thou be baptized?"

And the godparents answered for him,

"I will."

"With carefully pink," said Father

John, "the priest is going to baptize the

baby."

The godmother stepped up to the font

and held the baby's head over it. The god

father stood at her side and placed his hand

on the infant as the priest told him to do.

Then the priest dipped a small shell into

the font, filled it with baptismal water and

poured the water over the child's head.

While pouring the water, he said the

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"I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Reduced size Specimen. Actual size 5 inches wide by 7 inches high. Very large type.

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Cardinal Hayes, Letter:

I am more than pleased at your latest contribution to the illustrative literature in which you have been so exceptionally successful. "Our Sacraments," I am sure, will prove a very helpful adjunct to the catechism in concentrating the children's minds on the traditional answers of the more formal method of teaching. With a blessing on yourself, the teachers and pupils who will use this very attractive and instructive book, I am, faithfully yours in Christ,

† PATRICK CARD. HAYES, Archbishop of New York.

READY Assignments and Directions in the Study of Religion. The Child's Companion Book to Rev. William R. Kelly's "Our Sacraments" by Sister M. Mildred, O.S.F., Supervisor, Sisters of St. Francis, Glen Riddle, Pa. List price, \$0.30. Net to schools, \$0.22½. Special Introduction price, \$0.21.

A LABORATORY NOTEBOOK IN BIOLOGY, by Sister M. Dafrose, O.S.D., Ph.D., to which are added Biographical Notes on Catholic Biologists. With Preface by V. Rev. Msgr. Joseph V. McClancy, LL.D., Superintendent of Schools, Brooklyn, N. Y. List price, \$0.66. Net to schools, \$0.49½.

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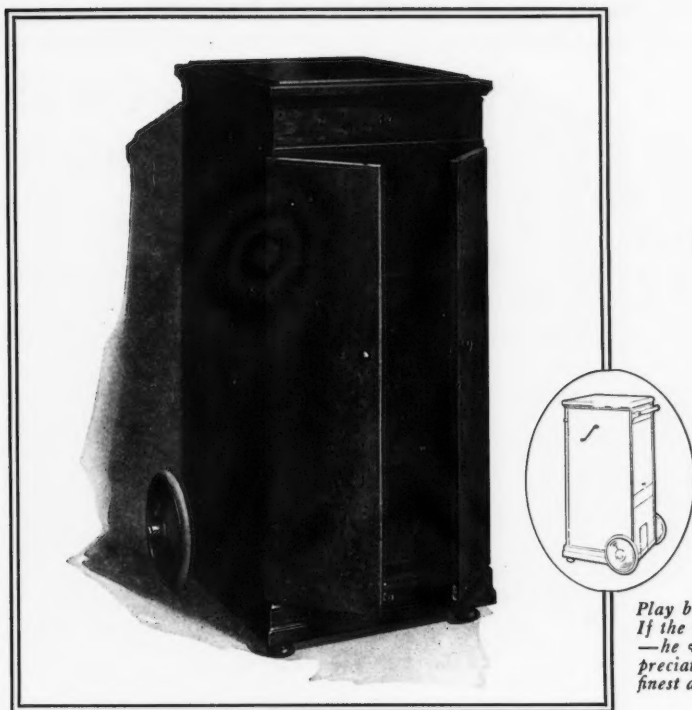
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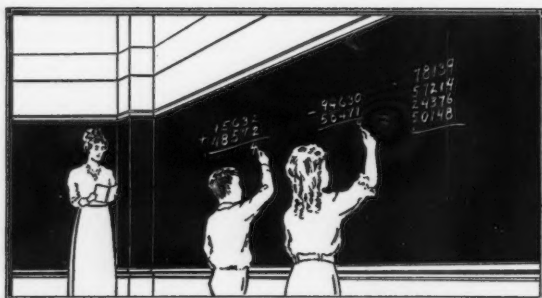
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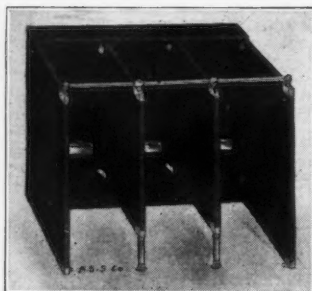
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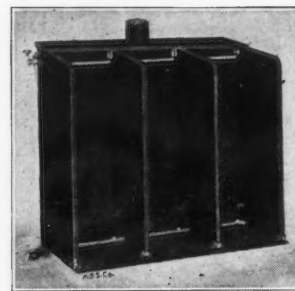
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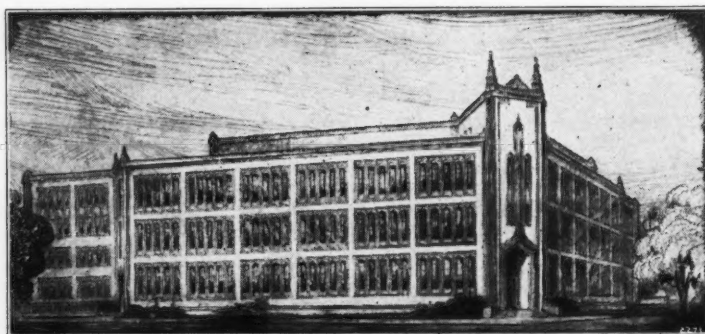
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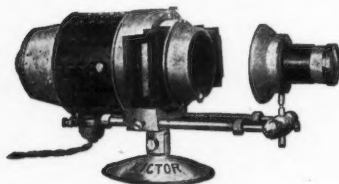
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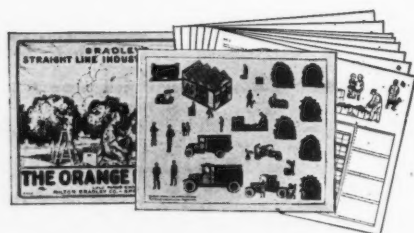


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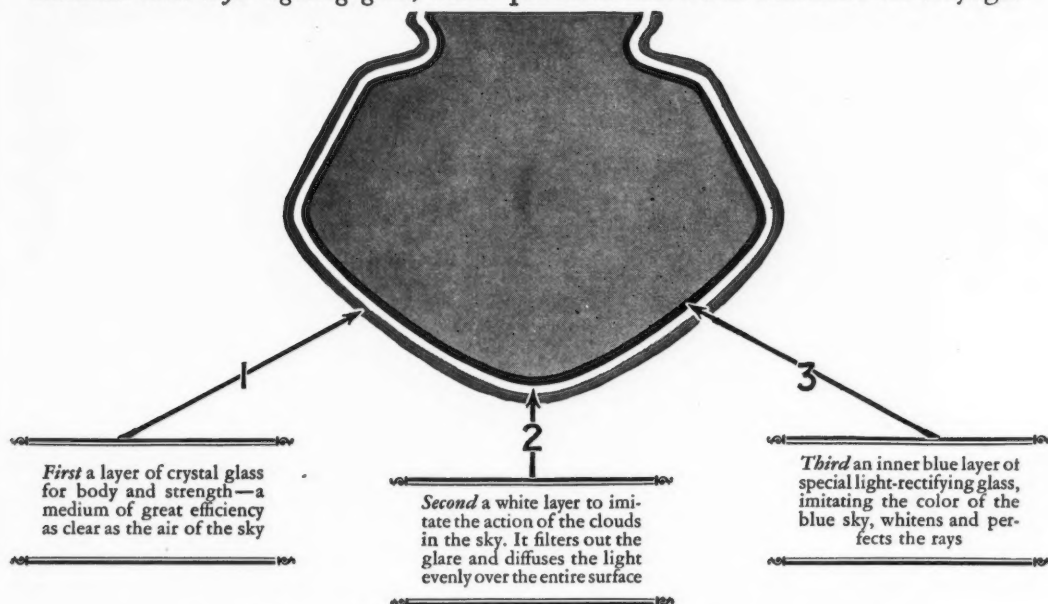
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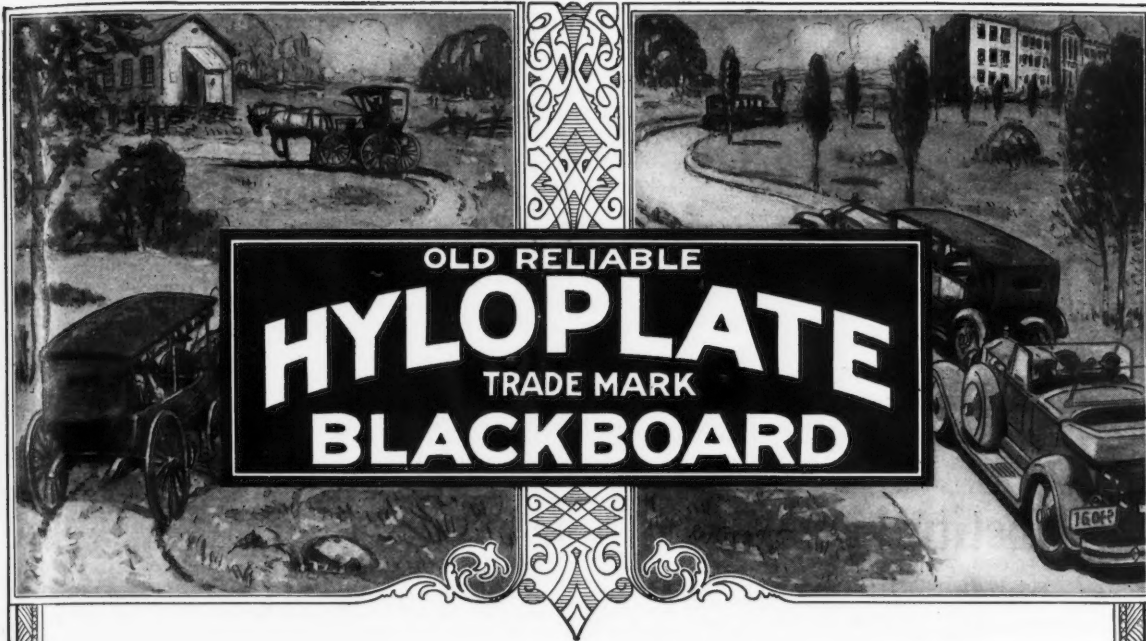
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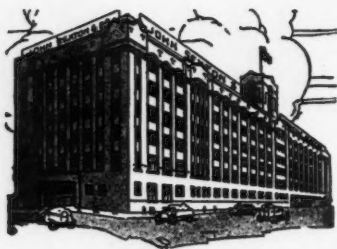
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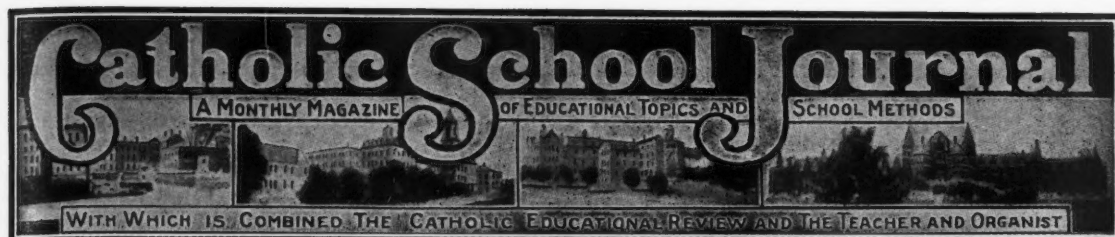


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Vol. XXVII, No. 5

MILWAUKEE, WIS., OCTOBER, 1927

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Current Educational Notes

By "Leslie Stanton," (A Religious Teacher)

GIVE CHILDREN THEIR SCHOOLING.—"Fourteen Is Too Early." This is the title of a pamphlet written by Raymond G. Fuller, a research specialist, and published by the National Child Labor Committee, which maintains offices at 215 Fourth Avenue, New York City. The sub-title, explaining the object of the publication, which is to promote a sentiment for giving young people the benefit of thorough schooling, whether they are eager for it or not, is "Some Psychological Aspects of School-Leaving and Child Labor."

In the foreword of this study of the problem of adolescence it is noted that the exodus from American schools at fourteen by young people about to engage in work at gainful occupations was until recently explained on the ground of "economic necessity," but that now it is attributed to the "mental inferiority" of the school-leaving children, as proved by the results of intelligence tests. The author is of opinion that this explanation is "less than half correct," and that "it ignores the limitations of the tests and requires acceptance of fallacious notions as to the meaning of educability and the function of the schools. He insists that fourteen is too unripe an age at which to allow children to take the important step of leaving school and entering employment. He is convinced that "the years between fourteen and sixteen are needed for education in the schools." Moreover, he is hopeful of early improvement in the adaptation of the public schools to the needs of the type of children classed as dull and dull-normal who under present conditions often become convinced that they are failures at school and insist on leaving school and going to work.

Facts on this subject should be welcomed. This is an age of changing conditions. Education in schools is more essential for everybody at the present time than it was in the simpler past.

REWARD FOR EARNEST STRIVING.—Dr. Alfred Adler, professor at the Pedagogic Institute at Vienna, a noted psychologist, utters the following variation of the dictum that "genius is another name for hard work:"

"I must deny that heredity has a great deal to do with accomplishment or performance. The great accomplishments have been made by individuals whose equipment was poor."

Dr. Adler cites numerous instances of children apparently backward who with the right kind of training have developed into brilliant pupils. It is not, he says, the amount of ability with which we

are born that counts, but the amount which by our own efforts we develop.

Normal individuals approach the normal adjustments of life with equanimity. They lack—so Dr. Adler is convinced—the tremendous tension of those who are under handicaps.

Here is incentive, then, for everyone, gifted or dull, to make the most of his talent. If the gifted take life too indolently they may be distanced by the dull. In the ancient fable it was not the speedy hare but the lumbering tortoise that arrived first at the goal. It is by industry that we thrive, and the colored students showed wisdom when they selected for their class motto, "Keep a-movin'."

THE SCHOOL DAY.—The length of the school day is the subject of a statistical bulletin issued by the Federal Bureau of Education which contains tabulations of the returns from a questionnaire that was sent to superintendents in cities of the United States containing 30,000 or more inhabitants. It shows a wide range—from 2 1-2 to 6 1-4 hours, the shorter number of hours being for children in lower grades, especially the first, and the longer hours, as a rule, for students in the junior and senior high schools.

Presumably, though this does not show in the bulletin, the differences in the length of the school day are largely referable to differences in the length of the periods assigned to meals and recess, these periods in practically every instance being less for older than for younger pupils. Three cities have no recess periods whatever. Three report three recess periods per day, the others reporting one or two, and the various recess periods ranging in length from ten minutes to sixty minutes. The length of the time allotted for lunch at noon is as brief in some places as thirty minutes, and in two is even less, while there are others where it is extended to one hundred and twenty minutes.

The bulletin observes that "practically the only guides a school board has in determining the length of the school day are opinion and current practice." Probably the same thing might be said on the subject of time allotted for meals and for recess. In large cities of late years attempt to provide cafeteria service for schools has introduced a new element into the consideration and contributed to the shortening of the school day for the pupils in such schools.

Conditions differ so greatly in different cities, and sometimes in different schools in the same city, that

uniformity of practice would be inadvisable if not impossible. The physical well-being of children and teachers must be the main consideration. The judgment of educational authorities must be regardless of that of parents and of medical advisors to arrive at entirely satisfactory results.

THE NEWSPAPER AND THE SCHOOL.—

During the prevalence of discussion regarding the value of newspapers in the work of the schools, it is undoubtedly worth while to recall that the disputes which it involves, like many others on the subject of education, are by no means new. Newspapers were used in American schools more than a century and a quarter ago, and for proof of this see the following extract from the manuscript autobiography of General William Rudolph Smith, written in 1850. General Smith was a grandson of the Reverend Doctor Smith, first provost of the University of Pennsylvania. He was appointed in 1837 by President Martin Van Buren as a commissioner to act with General Henry Dodge in negotiating a treaty with the Chippewa Indians for the purchase of their lands, and this brought him to Wisconsin, where he spent the remainder of his life. He was a member of the first Wisconsin Constitutional Convention and served a term as attorney general of the State. He served as president of the State Historical Society of Wisconsin, and wrote a history of Wisconsin which was printed by order of the Legislature. Here is the extract from his autobiography:

"During my early years in Mr. Little's preparatory school (this was in Philadelphia, in the closing decade of the Eighteenth century), it was the usage on a particular day of the week to have the newspapers of a day or two previous laid on the desks of the reading class. Each boy had his newspaper—the same publication,—and read aloud a sentence from that part of the paper devoted to domestic occurrences and foreign news. When a period was reached, the next boy pursued the subject, and so on, consecutively, till the usher announced that the reading hour had closed. By this course of reading much information of the world was gained; but newspaper reading was confined to the larger boys. I distinctly recollect that by such reading I became step by step acquainted at so early an age—in an inadequate degree, of course,—with the principal events of the French Revolution. The names of Robespierre, Danton, Marat, Dumorier, and many Revolutionists, were familiar to the schoolboys, and even the great name of after time, Bonaparte, had already appeared, and was duly noticed."

The American newspaper of the present time differs radically in size and character from those of the period referred to by General Smith. Indeed a change has come over newspapers during the past ten years which so far as their use in schools is concerned cannot be ignored. The immense space devoted to advertising at the present time makes them unwieldy, and their tendency to enlarge upon criminal happenings and to print frivolous pictures is unedifying and much to be deplored. For this reason, there is a system in some schools of appointing pupil committees to prepare summaries of current news by pasting clippings from the news-

papers into scrapbooks, and bringing these scrapbooks in lieu of the newspapers into the classrooms.

Undoubtedly it is advantageous to pupils in the older classes to be able to connect what they learn from their textbooks about geography and history with what is going on in the world at the present time. The problem of effecting this object in the most efficacious way is worthy of consideration by teachers.

QUALITY IN EDUCATION.—Is American

education lacking in quality, compared with the education obtainable in England and France? Americans concerned with problems of this character will be interested in the Twentieth Bulletin of the Carnegie Foundation for the Advancement of Teaching in the United States. The contents of the publication, which may be obtained free of charge upon application to the Foundation, 522 Fifth Avenue, New York, consist mainly of two articles contributed by Dr. William S. Learned, on "The Quality of the Educational Process in the United States and in Europe."

Dr. Learned contrasts the educational system in this country with that in England and that in France, arriving at the conclusion that the average student in the United States takes advantage of the elective system, to his own intellectual detriment, by picking out courses by which he can secure the greatest number of credits for the smallest amount of work. This and the want of adjustment between school and college education are responsible for the great number of American college graduates who can not be called well educated men.

Contrasting French and American educational methods and results, Dr. Learned observes:

"Instead of putting directly to the student the real problem that should engage him, the American school and college puts foremost the mechanical task of taking sufficient hours of lecture or recitation to secure in four years the 'credits' required for graduation. With a large number, probably with the great majority, of students, the goal thus set up before their eyes obscures all other considerations; it offers a false objective to the weak and commercial capable of better things; it substitutes for the idea of inner growth and enlightenment the notion of accumulating 'points' that may be negotiated. The American boy can span with his mental vision things as they look in text or notebook—the things he must put down to earn his three-month credit and may then freely consign to limbo—no thinking necessary. Not so the French lycéen; if he has a mind and can reflect, his daily study and instruction play upon a mass of ideas built up through an effort not to remember but to understand; memory, as the American uses it, is clearly useless; the new idea must mingle with those of other years whose source he has forgotten but which have become part of himself; his attention, in so far as it will serve his conscious purpose, must be on the object and not on creating a visual picture that will last the semester out. The terms of his problem, growing clearer and more definite year by year, give him every encouragement and inducement to learn to think. This is his true purpose, which is never in doubt. Thus at an age when our students are being assiduously spoon-fed hour by hour, in a mechanical, indulgent fashion, the French boy or girl faces a task that is purely intellectual and personal."

This is merely a brief extract from a document of 133 small quarto pages, which is certain to provoke wide discussion, whether there be general agreement with its conclusions or not. The whole pamphlet is worth reading.

Teaching Children How to Study

By Sister M. Genevieve, O.S.D.

PROFICIENCY in effective study not only insures the pupil's successful progress in school, but increases in value after school days are passed. Ability to investigate intelligently and reach an independent conclusion on public questions is most essential to the best citizenship. The power to master new principles as they arise and grasp the new facts necessary to readjustments demanded is of the greatest importance. To teach a child to study effectively is to do the most valuable thing that could be done to help him adjust himself to any environment of modern civilized life into which he may be called. I want to be sure that I am teaching my boys and girls how to study in the most beneficial way.

Study is not aimless mental activity or a passive reception of ideas only for the sake of having them, but it is the vigorous application of the mind to a subject for the satisfaction of a felt need. It signifies the ability to direct one's energies effectively in carrying through to successful completion some reasonable undertakings or assignments. It may involve memorizing, drill, the mastery of mechanical processes, searching out needed information and putting it into usable form; or it may consist in concentrating thought upon the solution of problems. Whatever it may be, the mental attitude must be alert, aggressive, active, and bent upon attaining results. Instead of being aimless, every portion of effort put forth is an organic step toward the accomplishment of a specific purpose; instead of being passive, it requires the reaction of self upon the ideas presented, until they are supplemented, organized and tentatively judged, so that they are held within the memory. The study of a subject has not reached its end until the guiding purpose has been accomplished and the knowledge has been used in a normal way and has become an experience.

Effective study regards the text book as merely a means to an end; as containing some ideas of major importance. It assumes that the author had an intelligent purpose back of his sentences and will not rest until a meaning has been wrested from them consistent with that purpose.

An important phase of the teacher's duty in teaching the child to study is to teach him the use of the text book; acquaint him with the table of contents; how to refer to it when looking up research work; the numbers of chapters as well as the subject of each chapter. The teacher is thereby doing the child a world of good in helping him to help himself.

The teacher who undertakes to teach her pupils to study must regard the subject matter of instruction not as an end, but as a means of training in right habits as well as a means of acquiring knowledge.

If the pupils are to be trained, their plans and ideas must be the starting point. They must be guided at first by the teacher, and gradually more and more by their own developing experiences. The pupils must learn to judge of the value of their own work, their recitations, and their own theories. They should be able to check up results against the

problem set. In order to be efficient in study a child should know when he has reached the solution, when the means have been adapted to the end, when he has reached the goal. The teacher must be on such terms with her pupils that her presence does not stand in the way of free mental activity. Fairness, frankness, the spirit of co-operation on the part of the teacher, and a brisk procedure which brings a sense of accomplishments, are most helpful to pupils.

In understanding to teach the children to study it must be kept clearly in mind that they will not learn the process so as to apply it generally unless they learn it in connection with many kinds of work involving thought.

The formation of right habits is the first consideration with little children. As they grow older, they may be made conscious of the factors of proper study, so that they will be able to direct their own efforts.

In the early work in literature, reading or nature study, the process of training may begin, and as the children gain power and maturity, more and more may be expected of them. To decide upon the name of a story, to find a better title to the reading lesson than the author has given, or to find a more interesting title, requires judgment and makes a good beginning in mastering thought. Young children can be trained to see what questions the author has answered in certain paragraphs. Children naturally ask questions calling for more information, more facts or more reasons, and need guidance in making choice of such questions for class use. Children need oversight, direction, help in various ways, but it should be help which leads to greater power in breaking up situations or problems and finding right solutions, not help which perpetuates dependence.

The assignment is the proper place to prepare the class for right study. Good aims make children alert, therefore effective study must have a definite purpose. The clearer and more definite the aim, the better the study will be. Children must be taught to make sure that they know what they are going to do before beginning to study. If the pupils need help in finding the aim, the lesson assignment should pave the way for its discovery. This holds true for all the steps involved in the mastery of a lesson by a class during a study period. The elimination from the curriculum of such subject matter as has no probable bearing on ordinary mortals is one important step to take in giving children definite aims in their study. The teaching of facts that cannot function in the lives of the pupils directly encourages the mere collecting habit. During the recitation the teacher might occasionally suggest opportunities for the application of knowledge and ability, or she might set a definite problem that would bring the school work into direct touch with the outside world, or she can ask the class to recall to mind purposes that they have kept in the study of certain topics. Thus the class will clearly see what is meant by useful and interesting aims of

study. The teacher may have the pupils write down in their notebooks just what the problem for study is. Children should be taught never to begin study without definitely knowing the aim. If they do not, it makes them realize that the first thing to do is to find out the purpose by asking some one else. After they have come to understand the requirements fairly well, the teacher might occasionally assign a lesson by specifying only the quantity as in a geography or history lesson with the understanding that the class shall state in the next recitation one or more aims for the lesson. Review lessons furnish excellent material for study of this kind. The teacher can lead her pupils to stock up with specific aims in advance of their immediate needs by putting down in a notebook various problems which they wish to solve, also various wants observed in their environment that they may help to satisfy.

Even though a child knows exactly what he is to do, he cannot study well unless he is intensely interested. This may be brought about by having the child work with another child and competing with him "making believe" in study, working against his own score and the like. Children should be encouraged to find interest for themselves. This will be necessary only very rarely if the teacher has presented the lesson properly to the children.

By giving a child a supplementary assignment which is to be prepared and reported upon in the future recitation, he becomes responsible for something definite, and his work assumes a new value in his eyes. He learns to use outside sources, to cull the material relating to the topic, to arrange it in order, and to give it to the class.

When marvelous contributions are offered by a child, he should be met with the question, "Do you know that to be the truth or are you making believe?" Children frequently read so hastily and imperfectly that they get the facts quite distorted. They need to be trained to accurate rendering. Reading must be carefully done, observations must be exactly taken, and things heard must be sifted before reports are made. They should consider why one newspaper should be consulted rather than another, why one author should be preferred to another, and why certain people's reports are more reliable than others. If pupils have been alert and critical in regard to the work done in class from day to day this new expression of their judgment will not be difficult. Criticisms of sources will often come naturally.

The text book is a good means of teaching children to supplement thought. If the teacher has the liberty of selecting her own text books she should choose those that contain abundant detail. The recitation should be so conducted that the emphasis will fall on reflection rather than on mere reproduction. Memory questions should be avoided. Questions that require supplementing can be proposed by both teacher and pupils. A topic may be assigned for review with the understanding that the class will spend the time in talking the facts over instead of reproducing them. Reproducing in different ways also throws different lights on the subject matter, thus offer many supplementary ideas. Dramatizing is valuable in this way, also the description in the first person of one's experience.

In preparing some story for oral reproduction the pupils should be led to decide what should come first, which next and so on. The teacher should guide the children toward being critical of their own titles, topics, and outlines, commending that which is good and pointing out that which is bad with a statement of the reason of the judgment. As the pupils learn the various steps, they should be given opportunity to use them independently with suitable material, and should be tested in class that the progress they are making in their use may be seen.

If the teacher in her talks to the pupils carefully organizes her ideas in groups about one or more central thoughts, her pupils are likely to feel the soundness and the consequent clearness and force of her points and will be ambitious to imitate her style. To place brief headings representing the main facts on the board is of great assistance to the child. Pupils may point out the place on the page where the treatment of a certain point begins, also where it ends. Thus they will receive exercise in distinguishing not only the principal thought, but also the turns in thought.

The responsibility of deciding what shall be neglected should very often be left with the children, no matter how many mistakes and how much loss of time it may temporarily cause. It should be remembered that children cannot judge the worth of details without a basis of some sort. Therefore the teacher must aid them in gradually getting a fair idea of what good reading is, and they must realize that it includes pleasant tones, a careful grouping of words, much inflection of voice and clear enunciation of final consonants. Pupils might occasionally be asked to reproduce a story, eliminating what is of least importance.

Responsibility that requires exercise of judgment should be placed upon the children from the kindergarten on. This may be done in various ways. Children can determine the correctness of answers to questions put in class, they may weigh the relative merits and the efficiency of tasks performed. Many children stop with concrete narratives. They fail to judge whether the story is reasonable, whether the characters are representative or whether the moral is sound. This difficulty may be overcome by having different members of the class examine newspapers, magazines, articles in reference books and report on them independently of one another, giving their reasons. The discussion that would be likely to follow as a result of disagreements would be of the greatest value.

In order to memorize concentration of attention is absolutely necessary. It has often been found that when a child gives his whole attention to a name, or a date, or the spelling of a word, he may retain it in memory after having heard it only once, otherwise it may have to be repeated several times. To remedy this evil it would be well to refer much less to the time spent in study and much more to the kind of attention given. Fixing time limits to tasks is a great aid. Children should be taught to associate ideas and enjoy them as far as possible before making any special attempt to memorize.

How children study in preparation for the recitation
(Continued on Page 230)

The Mass---the Great Project

By Rev. J. T. McMahon, M.A.

Editor's Note:—The importance of the project system in connection with modern education is recognized by progressive teachers. The system is an exemplification of the theory of "learning by doing." In the valuable paper of which the initial installment is presented herewith, a scholarly and reverend author, who is a philosophical observer as well as a preacher and teacher, suggests that teaching by the project method is not a Twentieth Century invention, but the revival of a method employed by the Great Teacher who taught in Galilee nearly twenty centuries ago. Father McMahon is for making the children of the parochial schools familiar with the Mass by the project method. He finds this method embodied and exemplified in the Mass itself. "The Mass," he affirms, "is an action to be performed, an experience to be lived." He is convinced that "the best way to learn about the Mass is to go to Mass." He has formulated a series of object lessons on the subject of the Mass. What he says is well thought and well expressed. Father McMahon's article is accorded space in the Catholic School Journal with the conviction that it will be practically useful.

THE Mass is the center from which our spiritual lives radiate. It is the measure and kindler of loyalty to God. And loyalty is the deepest thing in life. "It is the deepest and the lasting element in love; greater love no man hath." Augustine Birrell, onetime Chief Secretary for Ireland, was asked to account for the great faith of the Irish. He answered—"It is the Mass that matters"—nothing more need be said.

The essential thing for us to remember in school is that the Mass is an action. We may spend time in worrying our pupils about the different theories explaining the sacrificial nature of the Mass. Our excursions into the history of sacrifice may be interesting. But our time will be better spent in making the children understand and enter into the action of the Mass, because that will be a recurring experience in their lives. We subscribe to the principle of Rousseau in the education of Emile—"To live is the trade I would teach him." The dissertations on the essence of the Mass are legion. In our own day the De la Taille challenge has awakened them to a new life. What is said **about** the Mass should not occupy school time. The Mass is an action to be performed, an experience to be lived. The best way to learn about the Mass is to go to Mass.

In the Australasian Catholic Record of October, 1925, Archbishop Sheehan reminds pastors of their duty to teach the Mass. His words are applicable to the teachers of Christian Doctrine. He quotes the Council of Trent:

"Although the Mass contains a great instruction for the faithful, its celebration in the vernacular is deemed inexpedient by the Fathers of the Council. Hence * * * lest the flock of Christ should hunger, and the little ones ask for bread and there be no one to break it to them, the Holy Council commands pastors and **all having the care of souls**, that, during the celebration of Masses, they, either personally or through others, should frequently explain some of these things that are being read (in the Missal), and among other matters should unfold some mystery associated with the Mass, particularly on Sundays and holidays."

The Archbishop comments on this decree as follows:

"The mind of the Council, therefore, is that the people should have explained to them what is being done during the Mass. This, as is evident, will not be secured by an instruction given altogether apart from the Holy Sacrifice; **it can be done effectually only by placing the explanation as close as possible to the particular section of the Mass to which it refers** * * *. At the time of the Council of Trent prayer-books were not as numerous as they are now, but still I have no doubt whatever, that even the best prayer-book needs to be supplemented by the word of the priest * * *. Just before the Offertory, tell the people that in the Mass we have the special aid of Christ. This should be put forward with all emphasis; it is vital; without it your instruction will be of small service * * *. You need not—and indeed should not—say one word about the Sacrificial Period; the prayers of the liturgy, briefly explained, will speak for themselves * * *. Even at the risk of being tedious, let me repeat what I have so often said, and what is so prominent in the Liturgy, that the Mass is **our** sacrifice, offered by us living men through the power given us by Christ. This thought should be the very warp and woof of your instruction."

We can follow that interpretation of the decree of Trent in our schools and through object-lessons on the Mass. "Place the explanation as close as possible to the particular section of the Mass to which it refers."

Our aim is to increase the devotion to the Mass among our children. We offer the explanations of the Action of the Mass in order that the intellect, by perceiving the excellence of the Mass, may point the way to the end in view. "Truth is taught through the senses, not of course that it may remain there, but because man's nature is partly material and partly spiritual and the senses are the natural channels of spiritual forces. Thus in the incarnation the Word was made flesh so that, as the Preface of Christmas day says, "While we acknowledge Him as God, seen by men, we may be drawn by Him to the love of things unseen."*

Our aim is to make the Mass an **experience** for our children. We shall have succeeded if our children look on each Mass attended as a real experience. Dewey in "How We Think" brings out very clearly the fact that experience is a combination of the active and the passive. "When we experience something we act upon it, we do something with it. Then we suffer or undergo the consequences. We do something to a thing and it does something to us in return." Naturally, a mere physical presence at Mass will not have much value as experience. There is a mighty difference between "hearing Mass" and "being present at Mass." The one is an experience because we enter into it in an understanding way. We live through the action. It

* (Durand, Arthur—"The Liturgy and the Teaching of Religion"—Orate Fratres, Vol. I, No. 6, April, 1927, p. 176.)

affects us. It is as vital in our lives as it was to the medieval Catholics who acted the Mass in union with the priest.

Since Luther's Catechism in question-and-answer form, which some consider to be "the greatest contribution to Catholic education," our religious education has followed two parallel and divorced roads, intellectual religion on the one hand and devotion on the other. Can we through the Mass make one living growth? The Mass is an action, a purposeful activity. We can make it real to our children by looking upon it as the core around which all Catholic education clusters, as the mountain peak dominating all we do, as religious teaching, as the sun of our spiritual lives diffusing light and warmth to our darkened vision and cold hearts. But how can we do this? By returning to the liturgical method of the church. That we have wandered far from that method of teaching which the Church has ever employed is apparent if we compare what we are doing now in our schools with what the Church has done and is doing in her Liturgy. "By the abstract method, which predominates in our present catechism, the child memorizes and tries to understand theological formulas. For example, the catechism says: 'By the Incarnation I mean that the Son of God was made man. How much more effectively does the liturgy teach the meaning of the Incarnation at Christmas time. The four weeks of Advent are given to preparation for the great event which is commemorated on Christmas day itself in the three Masses of midnight, dawn and full day. The dogma is made concrete and visible. It resounds in chants and hymns; it shines forth in the light of many candles; it is pictured in the crib; it overflows from the church into the home and family circle in the widespread customs of Christmas time.*

But we are slowly retracing our erring steps and getting back to the way, on which Christ the Great Catechist stood and on which the Church is following. We have listened to modern psychology and pedagogy telling us of a recent discovery of a "new" idea which is called the "project-principle." We analyse this "new" idea and we find that it is the traditional method of liturgical education, which we had deserted. "It is a supernatural method and a prayer method. And does not Christian instinct recognize this as the best way of beginning all religious education? The child receives its first lesson in religion at its mother's knee, where it learns its prayers. Thus religious knowledge and sentiment and habits of virtue are developed in the child by actual exercise, by the performance of religious acts in union with its mother and with accompanying instructions and exhortations. In a similar way the Church, our spiritual mother, teaches us religion in her liturgy. The liturgy is her official prayer; it is not merely a system of outward ceremonies; it is truest inward worship expressed in word and action. And we are not merely told what prayers we are to pray, but our spiritual mother in her liturgy calls her children about her and bids us take part in this prayer, which is hers and ours, while she adds her instructions and exhortations. The liturgical method of religious education was

well understood in the ancient period of the Church's history. The old Roman ceremonial books and the writings of the Fathers show us that in the ancient days the liturgy was understood and acted out by all the faithful as a corporate-prayer-drama which afforded religious education and exercise and training to all."†

Let us go back to the old and the better way. To reassure ourselves that by returning we are advancing, let us call the old way by a new name—the project way. Here in the Mass we have the best possible opportunity for the application of the project-principle. "The liturgy is supernatural experience which, together with the natural experience of everyday living, should be the starting-point of religious education. It is not mere aspiration. It does not only 'show forth and explain the Divine.' Rather it 'develops and fulfills,' because it is a way of living. By participation in the liturgy we live with Christ, and, as a consequence, we learn to live like Him. In a word, the liturgy is the 'Great Project,' which the church has utilized from the beginning to train her children in the ways of sacred citizenship. It is the heavenly action by which supernatural ideas, attitudes, and habits are built up."*

We have worked the following big project on the Mass in the schools of Western Australia since 1923. Instructions in the Mass form a special feature of our program in Christian Doctrine. To supply suitable material for the projects we published a text-book on the Mass which is used in grades and high schools.**

In all our schools the religious period on Fridays is devoted to the Mass, and in a special way prepares the children for Sunday's Mass.

The big project aims to cover the whole school life of the child, from the infant class to the last year of High School. We arrange the Mass in three cycles, along the lines of the concentric plan of history teaching. The whole Mass is gone through in each cycle, but from a different point of view each time. In the first cycle, the elementary school (age 5 to 8), we fill the imagination of our babies through picture, story and object-lessons on the Mass. In the second cycle, the primary school (age 8-12), we enrich the story-content of the Mass and open the avenues of experience through model-altars and mass-dramas. In the third cycle, the secondary school (age 12 and upwards), we look on the Mass from a liturgical viewpoint, appealing to our pupils to know the Mass by participating in it and to love it by living it. A brief description of what we have done in each cycle may be more helpful than any further comment.

The Elementary School (age 5-8) the Picture Cycle

The project in this cycle is to make a class picture

†(Op. cit. p. 173.)

*Johnson, George—"The Liturgy as a form of Educational Experience" C. E. R., November 1926, Vol. XXIV—pp. 529-530.

**McMahon, John T.—"The Sacrifice of the Mass"—Carrell, Ltd. Hay St., Perth, Western Australia, price /3 d. per copy. The book is written for use in schools. It is a textbook containing explanations and exhortations for children of the elementary and high schools. First Edition—1922; Second Edition—1923; Third Edition—1927.

(Continued on Page 218)

*(Durand, Arthur—"The Liturgy and the Teaching of Religion"—Orate Fratres, Vol. I, No. 6, April, 1927, p. 175.)

Expression---An Educative Factor

By Sister M. Bernita Martin, O.M., M.A.

THE increased attention given the various phases of Oral Expression in the secondary schools of our country during the past two decades is noteworthy. Twenty years ago, we had the subject called Elocution taught in private schools, once a week, to a class comprising the whole student body. Today, when the psychology of teaching demands that what is worth teaching at all is worth teaching well, according to method, and toward a tangible goal, we have, in practically all our public city and village high schools, a course offered, called Oral Expression, Expression, Public Speaking, Dramatic Art—as the case may be, given forty or forty-five minutes a day, five days in the week. Two credits are allowed the same as for algebra, Latin or mathematics. In our state universities we have similar courses. To what is this change of attitude on the part of educators due? One course of study in a large metropolitan high school puts it thus:

"Poor speech is the most damaging of cultural faults. It means not only poor language, but poor mathematics, poor science, poor business. Educators, as well as men of affairs, have long recognized the value of a training in Expression, and now they are stressing its importance in the high schools where the nation's leaders are made."

Gladstone said that time and money spent in training the voice and body are an investment that pays a larger interest than any other. We would add to this the training of the mind and heart, for a rightly conducted course in Expression can do all these things.

In this discussion, we shall consider the subject in a dual relation: that in which Oral Expression is carried on in correlation with the English course, and that in which the subject is formally taught in itself. We believe the human body to be the temple of the soul, the shrine of the Holy Spirit. Can we do better, then, than train to utmost perfection the powers of that body so it may be a pliable and fit instrument for the operations of the soul? The voice and body are nothing in themselves, save as the medium through which the soul acts. The body can express only what the soul conceives. The fire of **impression** must first kindle the mind and heart before the flame of **expression** can leap forth to warm and illumine the soul of another. Yet many a soul alight with glowing impressions is unable to transmit them for the benefit of others, because the medium through which the flame should pass resists its glow; the voice and body are not obedient to the spirit within. Defects of voice or manner or both form an impassable barrier.

Herein lies the province of training in the art of Expression, which term we shall use to convey communication of thought through voice and movement. Expression is both a science and an art: a science, because of the principles governing it; an art, because it embodies the actual use of the principles in that particular phase of expression the occasion demands. We see the musician studying the technique and principles of his art; so must the

speaker understand the elements of Expression and attain skill in their application if he would attain success in his art. The purpose of instruction in Expression, then, is to cultivate the individual, so that originality, not imitation, in the art may result; to supplant defects of speech and action with good habits, and to render the whole physical entity a responsive instrument attune to express the activities of the mind and the impulses of the heart. If the resulting harmony were apparent only in the conversation of every day life, 'twould be a consummation devoutly to be wished. The rasping, guttural, over-loud, high-pitched, droning, whining, or nasal voice; the indistinct mumblings of slovenly articulation; the incorrect values given to vowel and consonant, resulting in such combinations as **improvement, happenus, for improvement, happiness**, and their brethren; all these lie within the province of our subject. Such offenses should be eliminated or lessened by the faithful practice of the dictates of the art of Expression.

Since the material on which the teacher of Expression must work is peculiarly delicate, elusive, and ideal, in her struggle to induce re-action to intellectual and emotional impulses, the work is to that extent very exhausting. The conditions necessary to its successful conduct are those of all teaching worthy of the name: mastery of the subject matter, skill in presentation, appreciation of the worth of the subject as an educative agency, and sympathetic attitude toward the learner. This last, psychology tells us, is of supreme import in all teaching of Expression.

Granting, then, the need of greater purity and excellence in speech, what are the psychological grounds which justify in the curriculum a course in Expression? Dr. Shields of the Catholic University tells us that the demand for motor expression is most urgent during the years of physical development, and his fellow-scholars assert that a child's thought is never dissociated from his muscles; that every idea has a motor aspect; that mind in one sense is a middle-term between the senses and the muscles; that the mind functions for the purpose of governing conduct; and that an idea is not complete until realized in action.

That all the world's a stage is more emphatically true of the child and the youth than of the adult. The world of make-believe is the province, the city-beautiful, of the adolescent. Sail back on the magic carpet of memory and alight in the glowing land of your own youth. What do you find? Here, under the old oak, you are Robin Hood with his merry men; there, in the neighbor's hayloft you are Cinderella, athrill with the joy of the gay ball-room lighted with the radiance of your own imagination. Or an excursion to the attic has brought you and your play-fellows forth in all the radiant glory of Eastern princes and princesses as you revel in conjuring to life Ali Baba and his forty thieves. What matter that the royal robes are to the hard, cold world only a discarded, moth-eaten, piano scarf, or an equally disreputable horse-blan-

ket? The dust of the one and the heat of the other are the magic pollen and the warming rays that summon forth the dazzling, perfumed flowers of life and action that blossom in the fragrant land of make-believe.

The instinct for self-expression, for "acting out," is inherent in child nature. Perhaps you object and say: I grant all this to be true for children between the ages of five and twelve, but not true of those of high school age. It is our problem here to propose that the impulse to dramatize, to act out, does not cease to urge the more mature child. True it is, the material dramatized will change, as the intellectual and emotional status of the child changes, but the urge is there and needs only the opportunity and encouragement of a sympathetic teacher to show itself. This desire for self-expression through dramatization is a potent means of developing the child's cognitive, affective, and creative powers. Since it is true that every idea is incomplete until realized in action, what beautiful treasures of literature and life might not be secured to our youth through the double medium of thought and action?

The child knows best what he has received through the greatest number of ways. Let us consider a case in point: A ninth grade are to be made acquainted with, let us say, Scott's poem of *Lochinvar*. A first instructor has the children read the poem silently. The impression gained has been through the sense of sight only. A certain benefit has been secured. However, a second instructor has, in addition to the silent reading, had the poem read aloud. The impression made is now two-fold: through eye and through ear. Let it be said in passing that the appeal of poetry is fundamentally to the ear. Akin to music, it must have vocal interpretation. A third instructor after having had the story read silently and aloud, has the children nominate a *Lochinvar* and the other characters who dramatize the stirring episode. The impression now, besides being ocular and aural, is muscular. Thus the child is brought into contact with actualities, not merely with ideas; his sensations and perceptions are made strong; the paths of the nerve currents deepened, and the apperceptive masses are enriched and completed.

That the dramatization of literature develops the imagination has been brought home to any one who has watched it. A tenth grade which had reveled in the story of *Enoch Arden*, and thrilled, now with pleasure, and again with pity, at the changing fortunes of Annie and her ill-starred lover, were told they might present living pictures from the poem for the English classes at the end of the week. The detail of pantomime which they worked out spontaneously, wholly without suggestion from the instructor, proved how energetically their imaginations had functioned in making the poem thus palpitant with life.

This vitalization of literature through objective methods is, it would seem, an all too little explored land awaiting courageous souls. Let them but lay aside the deadening weight of tradition, and setting out with high heart and faith in youth, traverse the lowlands of earnest effort and careful planning. They will climb at last the mountain of achievement, where the vasty deep of the true, the good, and the beautiful stretches out in unending sheen

before the enchanted eye. The best of the journey is that we go not alone, but as humble guides to souls and minds and hearts athirst for the tender, thrilling, beauties, the strong, glad impulses to nobler living that crown the journey's end. To aid in the unfolding and growth of **imagination** is to aid in building the lofty cathedrals of future times, to assist in the conception of great poems, nay, to cause symphonies to spring into being and flood the wastes of the world with their harmonies.

Nor is the development of the imagination the only advantage gained by the dramatization of literature. In order to secure understanding, the teacher must motivate full attention that will secure appreciative reception. How potent a **motivation** is at hand in the natural desire to "act it out." The three factors cited by Dr. Waples for proper motivation are present here: First, "As much response as possible from a large majority of pupils." Follow the interest of a ninth grade as they sit at Alana-Dale's feet with the lovely Ellen, and the above will be apparent. Second: "The response must be secured without unnecessary effort on the part of the teacher." Let her but have a sympathetic mind and heart, which is another way of saying she is able to project herself into the minds and hearts of others; and let her read effectively. No further effort is necessary. Let Scott but tell his story through her, simply, and the miraculous happens: the cold word of the printed page has leaped into life, striking a responsive chord in the listeners' hearts which, attuned to the beauty of it all, will vibrate in harmony thereafter when the familiar strains break on the ear. Third: "The response must have a real educative value for the pupils." Education may be defined as a preparation for complete living. That the response to the dramatic instinct is a means of preparation for more complete living we hope to illustrate more fully in the progress of this discussion.

Psychological experiments have proven that learning takes place most economically "when it is expressed most fully by the learner, when the mind is eager for the new learning, and repetition under concentrated attention may be secured." Let us see in this connection a further gain by the use of dramatization, namely, the development of memory, or memories, as some of the moderns put it, which we are perhaps willing to concede is often neglected because of the multiplicity of interests in a day. Here, however, we have the occasion and the material at hand for the proper exercise of memory. The inherent desire to "act it out" induces in the child's mind the eagerness to learn the new material. The complete delineation of the thought, through voice and action makes the expression most full, and the repetition of the selection studied under concentrated attention fixes it in memory under the stimulation essential to effective memorization. The desire to give pleasure to others and win the approval of classmates urges the child to the repetition at frequent intervals necessary to make the language forms the learner's own. Teachers of literature are quite unanimous in asserting that memorization should be not compulsory but optional. The voluntary work which students will undertake in this connection is a revelation to one engaged in their direction. Extra time out of school hours is a willing offering at their hands, and this, educators tell us, is the crowning of all educational effort, the work initiated and carried through because of a desire to do it.

Granting, then, the importance of directed effort in fixing better speech habits, may the course in Expression not be an effectual means toward this attainment? Literature is vitalized through dramatic interpretation, imagination is stimulated, and memory exercised. Herein we have laid the psychological basis for including in the college and high school curriculum a course in Expression or Dramatic Art. In our next discussion, we shall inquire whether the science of teaching which we call pedagogy, recognizes, in its principles and their applications, the importance of the subject. To acquire a deeper love of literature, to use our mother tongue in all its purity and beauty, is seemly. To teach young America to "speak (its) speech trippingly on the tongue," not mousing it in grotesque fashion, surely is a goal worthy the best efforts of us who teach.

The Writing of a Dissertation

By Burton Confrey, M.A.

MANY teachers return from summer school inspired with the desire to continue new avenues of study that have been opened to them or to make habitual more effective and economical methods of work. Others are eager to put into practice ideas on collecting and filing material or carrying through a schedule whereby their every effort will bring better results than heretofore. Particularly are those who have a thesis to write impatient to get at it lest it become a bugbear—to be thought of with weariness or to be shunned entirely. But as soon as school opens the duties of a teacher (piled up and pressed down and flowing over in the case of a religious) demand so much time and energy that soon the enthusiasm for personal study evaporates in the serving of others.

Nor would we minimize service for the honor and glory of a God as an ideal. However, the dissertation must be written. We get a certain impetus from our personal study, and the freer we are from weariness the more effective service we give; so if we might have, as it were, a course broadcast through the *Catholic School Journal*, those who did not go to summer school can see what was offered in my class during the session, those who have no special investigation to make may enjoy seeing how the subject was approached and developed, while those who are interested in research may compare their method with mine for the impetus which comes from watching the workings of another's mind. Those, too, who have interest in their school library—whether it be in its administration, its purchases, or its collecting—may be stimulated to further effort in improving their libraries. Since they should be the pivoted point of our academic teaching they can't be too good.

In order to cover ground quickly I shall merely outline where there is no need of amplification. (Not the least value of seeing material synthesized lines is the fact that it quickens humble people who never realize how much they really would know should they whip their dissociated masses of knowledge into organic units).

Our first topic is the library and its use. To make the suggestions concrete we shall assume that you are interested in teaching this material to students. Since the more we control the library and its resources the better we shall be able to make a special investigation and write a dissertation, we shall discuss briefly library science, our Card Catalogue, general reference books, special reference books, indexes to periodicals, and government documents. Adequate references are appended in each case, in order to heighten interest and to afford a source of answers to questions about any phase of the material not clear.

Our second topic is research; its nature, its various phases, and the approved methods of procedure. We shall discuss limitation of subject, indexing and filing, collection of bibliography, the preparation of statistical tables, economical methods of effective reading, the taking of notes, outlining and briefing, annotation, the presentation of results, the building of a text, and publication.

In the Summer School we took up the University Library: the main collection in Lemonnier and the special collections in various buildings on the Campus. Then we discussed the Reference Room, which contains all the encyclopedias, dictionaries, atlases, yearbooks, and material of a general reference nature. (Such books are marked in the back with a red star and may not be taken from the room.) Certain special reference books to which the attendant must make ready reference often are shelved behind the desk with reserve collections that teachers set aside in order that they may not enter general circulation while a whole class must use a few copies of a particular book. (Rules governing the use of these books are printed for the use of students who, when in doubt as to whether a book is on reference, consult the files at the Reference or at the Circulation Desks. "The books are for the use of all. The rules are made and enforced for your protection, not for your annoyance. Fair play helps everyone.") All books of general reference are arranged around the room on open shelves according to the Dewey Decimal System of classification; and in order that they may be kept in order, users are asked to leave the books on the tables when through using them—the attendant will shelve them properly. The more important of these books we shall describe later.

In the Periodical Room are filed the daily newspapers and the bound volumes of periodicals, arranged alphabetically by title (those of extra size on the lowest shelves.) The current numbers of these magazines are filed in the racks or drawers and may be had by asking the attendant. In the Card Catalogue a drawer labelled "Periodicals" lists all the magazines the Library subscribes for, together with the numbers of the bound volumes on the open shelves in the Periodical Room. Because periodicals are permanent reference material they may not be taken from the library. The various indexes to periodicals we mention later in connection with a description of their use.

If your library is a government depository the U. S. Government sends regularly all its reports together with the indexes and catalogues, which are shelved in the Reference Room. As in the case of any reference material, the members of the library staff will show you how to use it—and you need not apologize for seeking help; as they will tell you, it is their business to help. (Of course, we can save their time by being definite by asking for material on the Magna Charta, if that is what we want, instead of asking for an English history.)

At Notre Dame we have in Lemonnier special collections, such as the Dante Library (2800 volumes of editions of *The Divine Comedy* and its commentaries), the Edward Lee Greene Botanical Library (4000 volumes and a herbarium of over 100,000 specimens fully mounted and accessible), the Julius A. Nieuwland Botanical Library (3000 volumes and a herbarium of several thousand specimens—a supplement not a partial duplicate of the Greene collection), and the Zahm South American

Library (1500 volumes relative to the economic, political, and social history of South America.)

In addition to those in the collections just mentioned there are fifteen incunabula and a number of treasures, some of which are described in the *Catholic School Journal* 24:226 ff. Oct. 1924. All these, together with a collection of autographs, book plates, numismatics, autographed volumes, first editions, and so forth, serve to attract the attention of even the most unlitery.

THE LIBRARY AND ITS USE.

A practical way to interest students in the library and its resources is to invite them to examine its treasures under your guidance. Since numbers of them are prejudiced against the library as an institution—usually because they know little about it or because of unpleasant associations engendered by poor teaching which sent them to a library to copy pages of material out of books—our first problem is to destroy the unpleasant association.

A tour of the Art Galleries at Notre Dame (a six million dollar collection—illustrated catalogues, \$.75) in which the teacher shares his appreciations and enthusiasm with the students helps greatly. As models in the teaching of exposition we mimeograph descriptions of the more famous paintings. A visit to the Dante collection, to that of the rare books, a talk on bindings, the Hibernian collection, and so forth, arouses desire to investigate further. The formation of a reading club which met at the Library is described in *Catholic School Journal* 24:266 ff., October, 1924; in fact, the September and October issues contain articles on "How a Reference Librarian Supplements the Work of the Classroom", while the December and January (1925) numbers supplement with "The Teacher's Co-operation with the Reference Librarian".

Although there are occasions on which one must have the assistance of someone who knows the library thoroughly, students can gain sufficient acquaintance with resources of the library to be independent in solving ordinary problems. It is to help those who use the library toward that independence that this material is offered.

A. G. Confrey's *Orientation Notes and Outlines* (Edwards Brothers, Ann Arbor, Michigan) contains a chapter describing an approach to this problem.

To Arouse Interest in the Library

- Alen, Chas. D. Early American book plates. N. Y., 1894.
 Arnett, Lonna D. Elements of library methods, "History of books and libraries", N. Y., 1925.
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|---------------------------------|---------------------------------|
| Discusses: | Cataloguing |
| The Catalogue | Bookbinding |
| Reference books | Types of libraries |
| Classification | History of books and libraries. |
| Selection and purchase of books | |
- Bishop, Wm. W. The backs of books. (Procedure in getting in and out of the Vatican Library).
 Blades, W. Books in chains and other papers. London, 1892.
 Enemies of books, London, 1902.
 William Caxton, New York, 1882.
 Blundel, Dom. Tells of work on Book of Genesis of the New Vulgate.
 Placidian, Jan. and Apr. 1927.
 Bostwick, Arthur E. The American public library. N. Y. 1910.
 Buck, Mitchell S. Book repair and restoration. Philadelphia, 1918.
 Burton, J. Jill. The book hunter. London, 1863.

- Castle, Egerton. English book plates. London, 1893.
 Coutts, Henry T. Library jokes and jottings. London, 1914. (Humor in connection with library work).
 Curwen, Henry. A list of booksellers. London, 1873.
 deVury, Richard. Philobiblon, a treatise on the love of books.
 Deithelm, S. K. Public libraries and Catholic literature. *America* 25:295, July 16, 1921. (States which authors and books of Catholic literature she liked best).
 Dibdin, T. F. Library companion. London, 1824.
 Ditchfield, P. H. Books fatal to their authors. London, 1896.
 Edwards, Edward. Free town libraries. London, 1869.
 Elton, Chas. and Mary A. The great book collector. London, 1893.
 Field, Eugene. Love affairs of a bibliomaniac. Scribners, 1897.
 Fincham, Henry W. Artists and engravers of British and American book plates. London, 1897.
 Foster and Wheeler. How to choose editions. A. L. A. Handbook, No. 8.
 Gasquet, Card. Tells of the work on the new Vulgate. *Forum*, Aug. 1926.
 Hamilton, Walter. Dated book plates. London, 1895.
 Holdon, John A. The bookman's glossary. London, 1925.
 Hutton, Lawrence. From the books of L. H. (bookplates, dedications). New York, 1892.
 Jennings, Oscar. Early woodcut initials. London, 1908.
 Koch, Theo. W. Reading a vice or a virtue. (Includes pictures of the arrangement of the Library of the British Museum and of the Bibliotheque Nationale).
 Lang, Andrew. The library. Macmillan, 1892.
 Macray, Wm. D. Annals of the Bodleian Library. London, 1868.
 Merryweather, F. Somers. Bibliomania in the Middle Ages. N. Y., 1900.
 Porter, Noah. Books and reading. New York, 1875.
 Reid, E. Emmett. Introduction to organic research. Chapter V. Chemical Literature: The use of books, Need of foreign language, Learning foreign language, Chemical journals, Publications of societies, Chemical societies and their publications, List of chief chemical journals, Discontinued chemical journals.
 Richardson, Ernest C. Beginnings of libraries. London, 1914. Biblical libraries. London, 1914.
 Savage, Ernest A. Old English libraries. Chicago, 1912.
 Shepard, Fredrick J. Index to illustrations. Chicago, 1924.
 Slater, J. Hervert. How to collect books. London, 1905.
 Stonehill, Chas. A. Anonyma and pseudonyma. London, 1926.
 Vatican Library. Since the opening of the Papal Archives, several governments and learned societies have established Institutes at Rome, the members of which are, for the most part, occupied in cataloguing and making known the documents of these archives, in co-operation with the functionaries of the Vatican. These workers have catalogued to considerable extent the archives of the Vatican.
 Wheatley, H. B. How to form a library. London, 1902.
 Williams, Reginald G. A manual of book selection. London, 1920.

From book lists one is never free. These I append, however, in addition to those guides I added to an article in *Catholic School Journal*, March, 1924, have served well. When making out lengthy lists for one's students it is a good plan, instead of an unbroken list, to intersperse aphorisms concerning reading, quotations from literary persons, and so forth, in order to break the austerity of the page.

Annunciata, M., Sister O.M.—Teaching of composition in the senior year of high school—Library Section, N. C. E. A. Bulletin, November, 1927.
 Becker, May L.—Readers' guide book—Holt, 1924.
 Bennett, Jesse L.—What books can do for you—Doran, 1923.
 Boys: a suggestive list of books for *English Journal* 12:625, also in Bulletin of National Education Association 1922:1018 ff.
 Brown, Zaidee, ed.—Standard catalogue of high school libraries (2600 books). A classified list with notes, a guide in selection.

- Buck, Gertrude—Keys to the Hall of books—54 p. (For those who wish to become independent users of libraries). Kenyon Press, Wauwatosa, Wisconsin, 1926.
- Cannons, Harry G. T.—Classified guide to 1700 annuals—New York, 1923.
- Chamberlain, Essie and Carter, Bertha—Annotated home reading list. Illinois Assn. of Teachers of Eng. Bulletin, 18.1-38 (Oct. 1, 1925).
- Catholic authors, list of books by Pittsburgh Library, Buffalo Public Library, Grand Rapids Public Library, and others.
- Catholic books, complete catalogue—B. Herder, 15 S. Broadway, St. Louis.
- Catholic books, one hundred—America, 31:381 f. (Feb. 2, 1924).
- Clark, Alvan W.—Checklist of indexed periodicals—New York, 1917.
- Conway, Rev. B. L.—Catholic Unity League list of 800 books and pamphlets. The Paulist Press, 120 West 60th Street, N. Y. C.
- Confrey, B.—An apostolate in reading—Magnificat 37:83 ff. (December, 1925).
(See also "Novels new and old", page 108 ff.)
- Readings on the Eucharist—Magnificat, June, 1926. (Contains reference to many other articles).
- Confrey, B.—What not to read—Catholic School Journal 25:403 ff. (February, 1925).
- Dickenson, Asa D.—Best books—New York, 1925.
- Hardy, George.—Five hundred books for the young. (A graded annotated list)—New York, 1892.
- Herzberg, Max J.—The world of books—(A graded list)—Boston, 1922.
- International Federation Catholic Aluminae Book List.
- Leonard, S. A.—Essential principles of teaching reading and literature—Philadelphia, 1922.
- Little Flower Library (100 titles)—520 Sysamore St., Cincinnati.
- Minneapolis Board of Education—Reading list for pupils in junior and senior high schools. 120 pages.
- "My Bookcase" Series, ed. by John C. Reville, S.J., Jos. F. Wagner, 54 Park Place, New York City.
- Nield, Jonathan—Guide to the best historical novels—Putnam, 1925.
- Powell, Sophy H.—The children's library — (Immense bibliography), New York, 1917.
- Trinity College, Hartford—A list of books for college students reading—1925, 99 pp. Trinity College bulletin, Vol. XII, No. 2. New Series.
- Tuer, Andrew W.—Forgotten Children's Books—London, 1898.
- Turnidge, Cora, Sr.—The library of a small high school—High School 3:8-10—November, 1925.
- University of the State of New York Bulletin, School Libraries Division—List of books suggested for secondary school libraries and for use in training classes. U. of State of N. Y. Press, Albany, 1923.
- Washburne, Carleton W. and Vogel, Mabel—Winnetka graded book list. American Library Association, Chicago, 1926. 286 pages including tables and diagrams.
- Wilson, Martha—Books for high school libraries—a buying list for small schools. The H. R. Huntting Company, Springfield, Mass., 1923.
- See that section of the record of **Current Educational Publications**, Jan. 1, 1927 (on reverse), entitled "Libraries and Reading", p. 55 f. and the last item in the Bulletin (Reading Course No. 21, revised).

The examination of this pamphlet, each issue, will keep one in touch with new material in the field.

A highly educated man may use as many as five thousand words, and a prolific writer a few hundred more. But there are not many English speaking people who use more than four thousand different words.

Subscribers Please Note

Beware of Imposters! Because of frequent instances in which the Catholic School Journal has been imposed upon by unauthorized persons collecting money for subscriptions and failing to report, it is deemed advisable to repeat a warning: Do not entrust to canvassers payments for subscriptions to this Journal.

Every summer and fall, persons pretending to be students, and others, seek to swindle Sisters and the clergy by misrepresentations. The Journal employs no agents; authorizes no one to collect subscriptions. **Be safe; remit to the publishers directly, and run no risk.**

AMERICAN EDUCATION WEEK

November 7th to 13th, 1927

"The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected."

(Bishop's Pastoral Letter).

AMERICAN Education Week is to be held this year from November 7th to 13th. Its observance has been marked each successive year since its inauguration by increased unanimity and increased effectiveness. It has won its way to recognition as a servicable method of contributing to the preservation of our democratic institutions, through its ability to focus the minds of the people on the work of the schools and their needs and objectives. Since the best safeguard for democracy is education, it is well for the nation that this is so.

With characteristic foresight the Church has seen in American Education Week a rare opportunity to rally the laity to a larger and more united effort in behalf of Catholic education, an occasion to dispel false notions held by some non-Catholics as the reasons for the existence of a separate system of schools, and an opportune time to make known to the general public the profound contribution the Catholic school is making to American life in training its charges for full and complete citizenship.

The Church has been in the vanguard of the offensive against ignorance since the day Christ commissioned His apostles to carry His message to the far corners of the earth; through all the years she has unselfishly, wisely, untiringly and effectively devoted herself to this great task. In our own land she has never missed an opportunity to forward the intellectual interests of her children, nor has she failed to grasp the tremendous import of this new movement looking to the tremendous progress of this new movement looking to the permanence and continued progress of America's present educational system, as a necessary means of preserving our free institutions and perpetuating self-government. In order that Catholic schools may rededicate themselves to their high purpose of training genuine American citizens, consecrated to the noble task of perpetuating America's free institutions, the following program has been prepared by the Dept. of Education, National Catholic Welfare Conference, for use during **American Education Week**.

CONSTITUTION DAY

Monday, November 7, 1927.

"It is our Constitution which calls the people to vigilant supervision of their liberties and turns over to them forever all offenders against their liberties."—Cardinal Gibbons.

1. The development of the Constitution.
 2. The Constitution—the sovereign will of the people.
 3. The Supreme Court—the palladium of the people's liberties.
 4. The Constitution; the fountain-head of power.
- Slogan—Let us guard this priceless heritage of our age.
- References—Civics Catechism: **Official Attitude of the Catholic Church on Education**; **Private Schools and State Laws**, pp. 279-296; **The Constitution of the United States**—Beck, Doran, New York.

HEALTH EDUCATION DAY

Tuesday, November 8, 1927.

"Children form a beloved part of our fold. Let us co-operate together so that we may combine the two principal aims of modern times—a healthy soul in a healthy body."—Pope Pius XI.

1. Education in health is good civic training.
 2. What Catholic schools are doing in health education.
 3. Why we cannot afford to neglect health education in our schools.
 4. Health education to increase pupil efficiency.
- Slogan—The Catholic school provides a complete education—physical, mental and spiritual.

References—"Progress in Child Health in Catholic Schools," N. C. W. C. Bulletin, July, 1927; **Health Through the School Day**, Part II—graded suggestions; **Foods and Nutrition**—entire text; **Medical Supervision in Catholic Schools**, pp. 14-22, 35-39.

RELIGIOUS TEACHER DAY

Wednesday, November 9, 1927.

"Our Brotherhoods and Sisterhoods it is that permit our Catholic schools to exist. Without them the financial burdens of Catholic schools were insupportable; without them the Catholic schools should long ago have closed their doors."—Archbishop Ireland.

1. Great religious educators.
2. School progress depends on effective co-operation between the home and the school.
3. The role of the religious teacher in the Catholic school system.

4. What constitutes a vocation to the religious life?
Slogan—Fail not to appreciate the true nobility of the religious teacher's work.

References—Catechism of Catholic Education, chapters X and XI; Bishops' Pastoral Letter, page 71; Christian Schools and Scholars—Drane; What Shall I Be?—Cassilly; Shall I Be A Nun?—Lord; Why A Catholic College Education? page 31; "The Nun in Education," N. C. W. C. Bulletin, August, 1926; "The Teaching Brother," Commonweal, June 29, 1927; "The Home and the School," America, August 13, 1927.

CATHOLIC PARISH SCHOOL DAY

Thursday, November 10, 1927.

"Say what you will, today, in America, the evil is the decay of religion, and, in logical consequence, the decay of morals. In both instances the cause of the decay is the enforced secularism of the State schools."—Archbishop Ireland.

1. The beacon light of Catholic education—the parish school.
2. The value of a Catholic high school education.
3. Our schools and their mission.
4. Our debt to the religious teacher.

Slogan—The environment of the Catholic parish school develops civic virtue.

References—Catechism of Catholic Education, Chapters II-XII; The Parish School—Dunne; Official Attitude of the Catholic Church on Education; Catholic Encyclopedia; The Catholic High School; N. C. W. C. Bulletin, "The Limitations of Public Education," June, 1926, and "The Principles of Catholic Education," December, 1925.

PATRIOTISM DAY

Friday, November 11, 1927.

"No man can suffer too much, and no man can fall too soon, if he suffer, or if he fall, in defense of the liberties and Constitution of his country."—Daniel Webster.

1. The motto of every Catholic school—"For God and Country."
2. The sacred obligation of the ballot.
3. Sympathetic understanding—the true basis for Americanization.
4. American Catholics in the World War.

Slogan—The tide of patriotism runs high in the Catholic school.

References—Civics Catechism; Catechism of Catholic Education, Chapter V; Bishops' Pastoral Letter, page 63; Bibliography of the Annual Proceedings of the Catholic Educational Association; American Catholics in the World War—Williams, N. C. W. C.; "When the War Drum Throbbled," Extension Magazine, May, 1927.

CATHOLIC HIGH SCHOOL AND COLLEGE DAY

Saturday, November 12, 1927.

"Without the presence of a great directing moral force intelligence either will not be developed or, if it be developed, it will prove self-destructive. Education which is not based on religion and character is not education."—President Coolidge.

1. Greater facilities for professional training in Catholic universities.
2. The advantages of an education in a Catholic college.
3. Reasons for the establishment of the central Catholic high school.
4. The growth of the Catholic high school system, 1915-26.

Slogan—Secure your higher education under Catholic auspices.

References—Catechism of Catholic Education, Chapters II, III, IV, VI, XI and XII; Why A Catholic College Education?—entire text; "Catholic Education Today," N. C. W. C. Bulletin, January, 1926; "Catholic Secondary Schools in 1926," America, September 17, 1927; "Catholic Professional Schools in 1926," America, December 4, 1926.

FOR GOD AND COUNTRY.

Religious Education Day

Sunday, November 13, 1927.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them."—George Washington.

1. Why the Catholic School?
2. The Catholic School System—from the kindergarten to the university.
3. A more generous support of Catholic education on the part of the laity.
4. Laws of the Church on the establishment of parochial schools.

Slogan—Every Catholic child in a Catholic school.

References—Catechism of Catholic Education, Chapters III, IV, VIII and IX; Official Attitude of the Catholic Church on Education; The Catholic High School; Why A Catholic College Education?

IMPORTANT NOTICE

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A VITAL PHASE OF THE ATTENTION PROBLEM — THE TEACHER'S ATTENTION

By Edmund Edyngton

IN the classroom we wish to have attention. Is it possible that the type of attention actually given by the teacher may be a potent factor in our problem?

Much is said and written about the personality of the teacher. It is a fact that many of the greatest teachers were woefully lacking in the qualities usually included under that head. The "teaching personality" is something different. Emulation, rewards and all have been lauded and abused. The fact that the subject is greater than the text-book, and that equally pertinent fact, the pupil is more important than the subject, have been discussed at length. The actual power of the real teacher in the classroom is not analyzed. Still each one of us is swayed by the opinions and ideals caught in some indefinable way from a teacher long ago.

It might perhaps be possible to maintain that the greatest incentive to active attention is the attitude of the teacher himself toward the subject, toward education and toward life as a whole. This statement is general but it can reasonably be presumed that the type of attention the teacher is giving in this particular class to the subject at hand can later be measured in terms of exact power by the pupils. With this in mind the following points have a definite value.

a) Organization must be made an habitual process. It will at first be extremely formal but later by process of habit formation will eliminate itself from the field of thought. This saves time and attention. The teacher must fit into this just as he expects the pupils to do. Attention is measurable. Every instant of attention spent on details not of the actual work at hand is energy subtracted from that work.

b) Discipline comes under the same rule. To all evidence it must not exist. In reality nothing must be done without discipline. It is fallacy to assert that an easy going attitude puts pupils more at their ease. It does exactly the opposite. Their minds are free to roam, distractions lead everywhere and nowhere, and they soon become restless and unhappy. No pupil ever thanked a teacher for letting him do as he pleased in the classroom. However the teacher must keep himself under a control fully as exact as that he expects or he becomes a tyrant rather than an officer, his real character.

c) The teacher's love for his work really makes him the leader he wishes to be. There is some hero worship in every pupil's mind. The very fact that the teacher is at home in his subject and happy in it tends to hold the attention and beget interest. This love of the subject leads to generosity and enthusiasm. He is perpetually regretful that circumstances do not permit that he give more of it and some at least wish to get more of it. The religious and political leaders, the writers and poets succeed in just this way. Is it necessary that the teacher be only a mechanic?

d) The motive back of the teacher's work may be more evident than he imagines. Pupils can usually arrive at correct conclusions on that point with-

out apparent effort. If he works only for the salary they proceed to bargain with him or with the subject. If he does it mainly because he must, they will do only what they must. If, however, his chief anxiety is that they learn more of the subject there is a natural response.

Some of these points enter into the teacher's attention in each class and either make the task of arousing the pupil's attention easier or render it more difficult.

THE TEACHING OF GEOGRAPHY

By Sister M. A. Nastasia, O.S.B.

TOO few appreciate the use of problems in the teaching of Geography. It is claimed that there is no time for them in class rooms where from four to eight grades are to be taught. Another teacher will say, "The children have all they can do to cover the text book which the course of study requires. If I use matter from other text books they will not know the substance of the book upon which they will be examined."

In rooms where there are a number of grades, only 15 or 20 minutes may be given to class. The children may be required to do more of the work by themselves. Shorter problems can be given in the beginning with less detailed outlines. After the children know how to solve, the longer one can be given. When reciting, let one of them read his or her problem, or if more time is allotted let a few read parts of theirs, and ask the others what they have that was read. The remainder could be collected and corrected and given back with the marks which will give the pupil the idea of their importance. When the problems call for debates they might be given for Friday and be a part of a program.

When the material of the unexperienced problem solver has been collected, no doubt he will have many facts of minor importance, but by experience and through correction he will soon learn how to find points that will solve his problem. Through this valuable and interesting experience the subject is made more real. The child is required to read and reject or choose matter. This valuable experience can be applied not only to history or geography, but to all the problems of life.

The text books contain a great deal of matter and the problem method may be used to advantage to stress the important facts. Other references will only help the child to remember his own text book. He can compare and verify his material, which is an aid to memory.

How many children know their text book if they study it exclusive of others? When a child is required to search for matter, select and use it for a purpose he will be more apt to remember it. This matter can be the principal parts of the text book, which I think will be amply sufficient to fulfill the requirements of the course of study.

By the use of the problem method, geography can be made more real and more of the individual's work. When the child gathers and organizes his material it becomes in a way his own, though he received his information from references. Well mounted pictures add much to its clearness and realness.

Material worked up in this manner besides giving the child valuable knowledge can, if properly conducted, be exhibited and save the time that would be given to preparing articles for such an occasion.

Hallowe'en — Eve of All Saints

Pupils of the diocesan parochial schools will be urged to celebrate Hallowe'en in a fitting and orderly manner. Hallowe'en means the eve of All Saints Day, and has a religious significance which would be desecrated by acts of mischief. Teachers will warn children against acts of vandalism, and parents are asked to co-operate by providing wholesome entertainment that will keep the children off the streets.

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THE MASS—THE GREAT PROJECT

(Continued from Page 210)

book on the Mass. We got a large scrap-book. We divided the class into pairs and began by giving each pair two pages. The children were sent to search for pictures, illustrations, symbols—anything that referred to the Mass. The pairs worked at different times at the pasting. A comparison was made between the various contributions, the class asked to pronounce on which they liked best and why. In this way a healthy rivalry arose. Each pair was expected to tell the story of the picture pasted into their leaves. Before any pictures are pasted in we take the class to church and conduct an object-lesson on the Altar. Explaining the Tabernacle as the home of Jesus, we allow the children to roam around the Sanctuary. The aim is to make the children really at home in Church, and with all the things that are seen and done in church. During other visits we show them the furniture that surrounds the home of Baby Jesus—the Charts, Missal Stand, Candlesticks, Altar Cloths, Vestments, and Sacred Vessels. The gong and the thurible are great draws. To ring the gong or swing the thurible is an appetizing bait that is eagerly contested for. We look upon the picture-book as a guide. Whenever a chalice or vestment appears on its leaves, we seize that opportunity of discussing what we said in Church.

On Fridays we prepare for Sunday's Mass. The aim of our instructions is to make the children curious by asking them to observe certain things on Sunday. We send them to Mass with a question in their minds—they are to look for something and report on Monday upon what they saw. By a gradual progression we cover the externals of the Mass during a school year, and before the cycle is concluded they have an intelligent attention at Mass. We begin by asking them to watch for the big things—one Sunday for the Elevation, another for the Offertory, another for the Communion. The other parts follow in turn. Going through the picture-book we get them curious about the vestments, the sacred vessels, the candles—in fact everything that their pictures portray.

The activities are not confined to pasting in pictures. If a pair decide to sketch anything on the altar, they are free to do so. The sand-tray is used to model the chalice or anything which they wish to represent objectively.

Accompanying all this is the appeal of stories. Stories on the parts of the Mass are given in our text-book—**The Sacrifice of the Mass**, already noted v. g. the Gloria brings back the Shepherds, the Creed introduces the Martyrs, the Lavabo tells of the Passion, the Elevation recalls the Last Supper. The stories are told at opportune occasions, v. g. when the child is pasting in pictures, or modeling an altar, or handling a vestment, or visiting the church. The story and the thing are closely associated in the child's mind—the one will recall the other. We are giving the child food for thought that will make Sunday's Mass an experience. On Mondays we have a discussion on what was done and seen at Sunday's Mass. It has been our experience that children of this age can be made very curious about the Mass and through their observa-

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tions on successive Sundays they make considerable progress.

The Sower of July, 1926, referred to experiments in religious instruction made some years ago by two priests and Dr. Montessori at the latter's school in Barcelona; the special children's chapel, cared for and served entirely by the children; the children's retreat before First Communion, the picture-leaflets of prayers gradually formed into a little souvenir-book; the carrying up to the priest by each child, at the Offertory, of the altar-bread which is to be consecrated for the child's communion; the action-lessons on baptism and other such matters. It is encouraging to have the weight of Dr. Montessori on one's side about a practice in the Infant school, which for some time was held suspect by the pastors in our own Diocese.

The stories of this stage center around the Person of Our Lord. We can easily lead them to realize that the Mass is the work of Jesus. For example, the Vestments can remind them of the Cross and Passion; the movements of the priest up to the Gospel remind them of His journey; the Epistle of His visit to the temple. The Offertory recalls the multiplication of the loaves and the change of water into wine. The Canon brings home the Last Supper, and the Communion of the priest reminds them of the Communion of the Apostles. In fact, during this period the Mass should be the center towards which all we do in religious instruction is directed and there united. Besides our own textbook we have found the following sources useful in this cycle:*

"We encourage our children to go to Mass, but we hide it from them, either by never mentioning the subject, or shrouding it by a thick veil of verbiage, just as if the "Disciplina arcani" still existed and applied particularly to our little Catholics. Such a negative process will not benefit them; if their interest is not aroused they cannot help playing during the Holy Sacrifice, or get accustomed to fall into a kind of listless stupor as soon as the sublime act of worship commences." Lambert Nolle.**

*Kelly, Father, *The Mass for Children*. Benziger Bros., N. Y.

Howe, *The Catechist*.

McDonnell, Father, *Half-Hours with God*.

Elementary Lessons on Holy Mass and Holy Communion—C. T. S., Eng.

***(A New Problem in Catechetics—C. E. R., Feb. 1911, p. 131.)* (To be continued in November Issue)

The Parochial School

There is no human institution in the world doing more for God, Church and country than the parochial school. It teaches the boy and girl the one lesson of supreme importance in this world—that to love and serve God is first and above all the reason of their existence. It trains the children in those virtues which alone can fit them for their life-work; and makes them good children of God.

The parochial school is the cornerstone of the Church. Even those that do not agree with us in principle or policy are beginning to realize that religion is a component part of education, and many sects are advocating the establishing of denominational schools.

The parish school is no less the sure foundation upon which good citizenship can be built. The man who does not know how to serve God will not know how to serve his country. That citizen is truest to his flag—not a slacker—who is most loyal to God. The Catholic, if he be true to the principles taught him in his parish school, is the best type of citizen.

TALKS WITH GRADE TEACHERS

By Sister Mary Louise Cuff, S.S.J., Ph.D.

(Continued from September Issue)

Talks with the Third Grade Teacher

If the oral composition work has been carefully studied in the first two grades, by now it will be very interesting to the children of the third grade, and it must take on a better form. The children should be taught that whatever story they want to tell, they must hint at it in the first sentence, so the first sentence will be called the HINTING sentence. In the second sentence the story must be continued; therefore it will be called the CONTINUED sentence; and the third sentence must give us a surprise, hence it will be called the SURPRISE sentence. The teacher should give several little oral compositions herself, naming each sentence as she gives it. Some such way as the following: Children, I am going to tell you a story in three sentences. Can you tell me what the first sentence will be called? And they will respond with: "The HINTING sentence." "Very well, I'll give my hinting sentence, and I'll write it on the board for you: 'Last night, I was invited to a bonfire.'" (Now, the children know the story is about a bonfire.) It was built very high, and the flames flew up into the sky. (The children understand that the story is continued.) When the papers were burned, a man stood on the stump and began selling Red Cross seals.' (This is the surprise.)

Errors of speech in the language of the third grade children should be carefully watched and corrected by means of games as learned in the first and second grades. Stories are a great aid in the acquisition of language. The teacher should tell an interesting story, or read one, and then have it retold by some of the children. In this grade the sentence-sense should again be studied, and the terms SUBJECT and PREDICATE dealt with. Some teachers may think this too advanced for the third grade children, but they are eight years old, perhaps, older, and surely they are able to understand the terms subject and predicate. They can be taught it in a very simple way. Permit your class to be divided into four groups, occupying the corners of the room. Instruct one of the children to tell a story in a low tone of voice, and all the others in the group to listen. All four divisions can be working at the same time, and in such a quiet way that one will not disturb the other. Then let the teacher go from one to another. Approaching the first group, the teacher asks, "What is the subject of this story?" Now, the children may never have heard this expression before, but their intuition tells them that she means to ask what are they talking about, and they instinctively answer: "Mary was telling us about their new baby." The teacher will then explain that Baby is the subject of the conversation, and she will further explain that whatever is said about the Baby is the predicate. Then the teacher asks what Mary said about the Baby, and they reply that Mary said the Baby cried all the time. Before leaving this group, the teacher instructs the children to talk about something else until she returns to them. Now, she goes to the second group, and asks the question, "What is the subject of your conversation?" One child will answer that Peter is telling them about a dog fight; and the teacher remains with this group long enough to explain the terms SUBJECT and PREDICATE. This work can be carried on in a very interesting manner, and after some practice in this method, the children will be able to name the subject and predicate in their little sentences.

Children of the third grade require continued practice in the three-sentence oral composition work, but the subjects should be such as occur in the actual situations of the children. In this way they are being taught correct expression of thought in their ordinary conversations. The item of paramount importance for all children in the primary grades is that they be taught to express their thoughts correctly and systematically, hence considerable practice should be given them on the HINTING sentence, the CONTINUED sentence, and the SURPRISE sentence. They should be taught to give as much information as possible in the three-sentence form. It will sometimes happen that the CONTINUED sentence may be thrown into the HINTING sentence thereby giving more information in the beginning sentence. Children in the third grade may have much to say in their little stories or oral compositions, and sometimes find it hard

to confine the matter to three sentences. Careful instruction should be given so that they can handle each of the three steps judiciously. Let their little minds work until they can put all they want to say in this form. Where much is to be told, they may be permitted to have two, or even three CONTINUED sentences. Too much interest cannot be aroused in the class by the SURPRISE sentence. The child should endeavor to bring in something that is entirely unexpected in the closing sentence. This principle follows in their more advanced grade work.

The SUBJECT and PREDICATE should be developed fully at this stage. After the child understands that whatever is being spoken of, is the SUBJECT, and whatever is said of the SUBJECT is the PREDICATE, he is not going to have any trouble in naming the principal parts of his short sentences. He is not supposed to have anything complex at this stage of instruction. As soon as he reads the sentence, he can tell the subject and the predicate. Of course, the sentence must be short and simple, and easily understood.

Children of the third grade have had considerable practice in writing exercises in their second year, so that by this time they are able to write fairly well and quite correctly. Let the teacher write a paragraph on the board and have the children study it for a few minutes. Study it in regard to form, spelling, punctuation, capitalization. And in addition to those important points, let the teacher have in mind something that will leave an impression for good. Something worthwhile the time spent on the exercise; a little story that will teach a lesson. As an example we give the following:

A French woman was listening while her two little boys held the following conversation: "You took the robin's egg, and teacher said that was most unkind," said Jacque. "Well, I wanted to see the tiny egg, but I put it back," replied Frank. The astonished Mother calling her boys said, "Oh, I am so sad, so sad to think that my little boy would kill a robin!" "Mother, Mother," said Jacque, "Frank did not kill the robin. He only took its little egg, and put it back again." "How," said the mother, "can he put the little leg back! The birdie must be dead by now! Oh, I am so grieved that my little boy would kill a robin."

The teacher should explain to the children the reason for the punctuation, the capitalization, the quotation marks; why the first line begins a little to the right. If a new word occurs, teach the spelling, as well as the meaning of it. When the children understand why the paragraph is so written, and when they feel that they can write it correctly, then they may try writing it on the board from the dictation of the teacher. As a child finishes writing the exercise, he may correct his own work by comparing it with the model. Those who have succeeded in writing it perfectly, should be seated, while those who have made mistakes should wait till all are ready, and then it will be dictated again for their benefit. The children who are seated may give their time to finding a lesson to be learned from the exercise. When all have succeeded in writing it without any mistakes, then the teacher may ask what is the lesson, or lessons we may learn from the little story. Some will say we should be kind to the birds and not rob their nests. Others will find great amusement in the misunderstanding of "leg" for "egg". This will show the children the necessity of pronouncing each word distinctly and clearly; it will teach them that they should not run their words together; that they should enunciate so perfectly that they can be understood without the slightest trouble. The next lesson can very profitably be given on "Clearness of Expression". A good picture might be used to supply material for the lesson. The picture of "Christ and the Woman at the Well", besides giving us the Bible story will furnish exercise for enunciation. The children will notice that the woman is holding a pitcher. In fact they should notice and mention as many incidents as possible. Have them study the picture carefully, and if they have not read the Bible story which this picture tells, then the teacher should read it for them. Now, as an exercise for enunciation, you might have them say this sentence aloud five times in succession: "The picture shows a woman filling a pitcher at the well." Children who have trouble in pronouncing the word PICTURE should keep repeating it slowly until they can enunciate it distinctly. The sound of U in "ture" should be as it is named in the alphabet.

Then as another exercise, the children should pronounce in succession the words, PICTURE-PITCHER. Any picture that will tell a good story, a picture that will leave an impression for good on the minds of the children, a picture from which they may learn worth-while lessons either in language or morals, or both, may be used to advantage.

Talks with the Fourth Grade Teacher

By the time the children reach this stage of their school work most errors common in the language of children should be eliminated, and will be if the work was carried on carefully in the first three grades. However, the fourth grade teacher should be very vigilant and carefully watch for errors in the expressions of the children. She should employ possible means to eradicate incorrect forms from their language. The means suggested in the earlier grades are the best, and should be used in case they are required. Great care should be taken that the children are free and happy, and anxious to express their thoughts correctly. The public opinion of the children should be secured, in which case great efforts will be made for the use of the best language. The children should learn polite forms of introduction, and of address, and be taught to have the greatest respect and courtesy for one another. As occasions offer to "learn things," the teacher should use these means of teaching the children kindness towards one another. The backward child should be encouraged; the timid child, brought out; the poor child noticed and cared for. The most able children should be the teacher's assistants with the others; all should be enlisted to help those who need help; love should be the link connecting all as members of the same family. Children should be taught to excuse mistakes in others, and also to have the greatest consideration for others.

At the beginning of the work in this grade, the Parts of Speech should be taught. Some educators would regard it too early; other educators would not teach the Parts of Speech at all, at least not before the child is ready for the eighth grade. The present writer would be inclined to teach them in the third grade, or the latter part of the third grade. In the first grade, the children are taught to tell one thing about some object, and then let the voice fall, thereby showing that they have come to the end of the sentence. If sentence-sense is to be studied in the first grade, and nothing easier could be taught than to have the child tell you something, some ONE thing and then stop. The child will soon realize that such a statement means a sentence. There is nothing hard about it. If this can be done in the first grade, the fourth grade seems quite advanced for the study of Parts of Speech, if they are to be taught at all. Too long have we considered these children as "BABIES." They are very far from being babies in this galloping age of ours.

And now the question arises, how shall we teach the Parts of Speech? What method should we employ? There are several good methods. The one given here will probably be as comprehensive as any. Let the teacher have a talk with the children about any object in the room, the table for instance. Have the children examine the table, and see if they can tell how many parts in it, and then name the parts. Top, sides, ends, legs. Now let some of them draw a number of table tops on the board; others, a number of table sides; others, a number of table ends; and still others, a number of table legs. It will be seen that there are four parts to a table, and that we never could have a table just from tops, or from sides, or from ends, or from legs. Now, have some other children draw the picture of a table on the board, borrowing the different parts from the owners. Treat a chair in the same manner. How many parts to the chair? They will be able to name the parts: the seat, the back, the legs, the wrungs. Now appoint other children to draw a number of these parts, and still others to draw the picture of a complete chair. Now speak of the parts of the human body: the trunk, the legs, the arms, the head. Again mention the parts of the head: The eyes, the ears, the nose, the mouth, all go to make up the face. After the children understand that most objects have parts, they will understand the meaning of the word PART. Then, tell them that they cannot convey a single thought without the means of the PARTS of SPEECH. If they could say only "apple," or "chair," or "book," or "table," or any one word, they would never be able to talk, no more than they could ever

make a table if they had only TOPS, or LEGS, or SIDES, or ENDS, but they would have to have all of the parts that go to make a table. In the same way they have to be able to use all of the parts of speech before they can tell what they want to say. Now, while a table has but four parts, SPEECH has eight: Noun, pronoun, adjective, verb, adverb, preposition, conjunction, interjection. This order of the PARTS of SPEECH is the easiest learned, for after the children know that a noun is a name word; then they should be taught that "pro" means "for," hence a pronoun is a word used for a noun; then we want to mention the part of speech that belongs to nouns and pronouns, namely, the adjective. Next in order is the verb, and the part of speech that belongs to it is the adverb, and then follow the preposition, conjunction and interjection.

There are many suggestions that might help teachers in the grades. It would be impossible to give all the work that can be done in each division, but a few suggestions may help the grade teacher if used in connection with the text book.

All teachers should bear in mind that children demand training and instruction in other things than in education. Some of these have been touched upon in these TALKS WITH THE TEACHER. Order and neatness must not be overlooked. Children should be obliged to do their very best. By obliged we do not mean forced. We have already explained the secret of getting work out of the children. They should be given to understand that only their best will be accepted. If John and Frank both are graded 80 per cent on their papers, but the teacher knows Frank can do better, she will hand back his paper to be re-written with the remark, "this is not your best work, and I must have your best." She permits John's paper to pass because she knows it is the very best that John can do. Make the children understand that they should do the best they can in whatever they undertake to do, or leave the work undone. If a child is going to dust the desks, let him dust them in such a way that they cannot be done better, and so with everything else. But let the teacher be careful not to exact things from children unless she knows them and knows their circum-

stances. Here the writer is reminded of an incident told by a Priest, a good pastor of many souls who when he was a young assistant Priest in a certain parish, was employed a couple of hours a day in the parochial school. He was in the habit of giving the children an exercise to do at home each evening, and was very exact about the appearance of the paper in regard to neatness. Each morning he would examine the papers as the children placed them on the desk, and he found that the results were very gratifying. There was one little boy, however, whose paper was not only far from being neat, but was really dirty. The good priest called the attention of the little one to this dirty paper, but the days did not bring any improvement. Finally the Priest made a copy on a clean sheet of paper, and showed the boy just how the exercise should be done and how it should look, and made him promise that he would do better; the next morning, as the little boy placed his paper on the desk, the Priest perceived that the youngster shoved it under the other papers that were already there. When the papers were examined, this one was found to be the same as the former papers. It was dirty and crushed, and of a brown color. When the Priest called the boy and asked him why he could not do better, the little fellow for the first time gave the explanation. It follows. "Father, my mother has no money to buy me a tablet, and I have to use the paper that comes on the groceries. We have only one candle and mother has to have that on the table to do the ironing of the clothes she washes during the day, so I have to lie down on the floor in front of the grate, and I can't see very well, and the paper gets dirty, and it's already crushed."

Now, that the children know the names of the parts of speech, it becomes necessary that they know their meaning, and also how they function in sentences. "A noun is a name word," therefore the name of any person, place, or thing is a noun. The entire class period may be used in giving examples. Next, teach the pronoun, and give a profusion of examples. Following this is the word that describes the noun or the pronoun, so the adjective must be discussed. And now comes the verb, and its modifier, the adverb. The preposition is next in order. Have the children give the entire list of prepositions.

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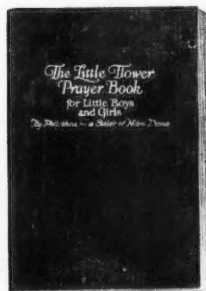
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There are not many of them. Any number of original sentences might be given in which the children will name the prepositions. "John went to town." John couldn't go to town without a preposition. "Mary walked across the street." Mary couldn't walk across the street without a preposition. "James went over the hill," but he couldn't go without a preposition. "Let's keep this between us," but we can't keep it without a preposition. "Behind the clouds is the sun still shining," but the sun wouldn't have any place without BEHIND. Now, let each child in the class take a trip and bring along as a companion, a PREPOSITION. Let the children remain with the PREPOSITION until they know it thoroughly and can name them all. And now we are ready for the CONJUNCTION. There are not many of these, and the entire list should be committed to memory. INTERJECTION will be the easiest of the eight parts to learn, for children have this companion a good part of the time. After all of the parts of speech have been learned and the children can name them readily, it will be time to discuss the relation of one part to another.

Let the teacher write a paragraph from a reader, or from the Language book, or from any book for that matter, and ask the class to dictate to her the number she should place above each word, that is the number standing for the part of speech the word is. Use the numbers one to eight, both inclusive. Over each noun place the number; 2, for the pronoun; 3, adjective; 4, verb; 5, adverb; 6, preposition; 7, conjunction; 8, interjection. After a few days of this sort of practice, the children will be able to write the number over the part of speech immediately at sight.

A paragraph such as the following will prove beneficial, and from it valuable lessons can be drawn:

General Lee was once a passenger in a crowded railway train. Presently an aged woman, poorly dressed and carrying a heavy basket, boarded the train. She walked from one car to another without finding a seat, and no one offered her one. At last she came to the place where General Lee was sitting. He rose at once. Lifting his hat politely, he said, "Madam, pray take this seat." In an instant a dozen men offered to give their seats to the General, but he refused them all, saying, "If there was no seat for this old lady, there is none for me."

We suggest that the teacher write this little story on the board. Explain to the children why the first word begins a little to the right, also give reasons for each punctuation mark and capital letter. Should there be a new word, or a word difficult for the children to spell, attention should be called to them. When the teacher is satisfied that all difficulties regarding form, punctuation, capitalization and spelling are cleared away, she may have the children write the story on the blackboard from her dictation. She should then allow each child to correct his own work by comparing it with the model, and permit him to report the number of errors made, if any. When this is done, the attention of the class should be centered on the model paragraph written by the teacher, and they should suggest to her the numbers to write over the words, placing the number 1 over nouns, 2, pronouns; 3, adjectives; 4, verbs; 5, adverbs; 6, prepositions; 7, conjunctions; 8, interjections. The teacher might now appoint eight children, representing the eight parts of speech, to go to the board and write a list, each child listing the part which he represents. The result will show how many nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions, interjections are found in the story. Other children in the class may be appointed auditors to make corrections in case the "speech" children make errors.

And now what lesson may we draw from the story? These children are impressed by the kindness shown by General Robert E. Lee, and they will immediately tell you that one lesson is that of KINDNESS, and other, GENEROSITY, and still another, COURTESY. The teacher may have to mention, CONSIDERATION FOR OTHERS, especially for the AGED-POOR. The aged-rich receive plenty of attention, but it is the aged-poor that we should consider. The teacher should then call attention to the difference in the courtesy shown by General Lee to the poor old woman, and that shown by the men to the General. In the former case, courtesy was a part of the man who was always ready to bestow it upon all without discrimination, unless indeed he was more generous to the neglected; in the latter case, it did not form a personal virtue, but an acquisition which was dealt out to those in high station.

The teacher might also speak of General Robert E. Lee, telling the children that he lives in History which speaks of him as a gallant soldier and a most courteous gentleman; that his father was known as Light Horse Harry Lee and was the most dashing fighter of the Revolutionary War. Robert married a relative of President Washington. She was a lady of culture, so that General Lee always had the advantage of living with people of high character and gentle manners.

THE TREND OF TEACHER TRAINING

By Rev. Sylvester Schmitz, O.S.B.

(Continued from September Issue)

WITHIN recent years I have come into contact with hundreds of teaching Sisters and likewise with many superiors of large communities, and they assured me, one and all, that the worry, the strain and the tension entailed by this in-service training is beyond description. One superior declared that the amount of sickness and breakdowns in her community practically doubled within a few years after summer schools and extension work of various kinds were introduced into the community.

A second argument directed chiefly against week-end classes and correspondence courses is that it is impossible for the Sisters to study effectively and teach efficiently at the same time. Many pastors with whom I have come into contact in recent years have severely criticised this practice. They declared that the Sisters, with the possible exception of a few rare individuals, should discontinue these correspondence courses and week-end classes. They maintain that, in consequence of these courses, many teachers are neglecting their teaching duties. That such has been the case I am able to verify by the statements of Sisters themselves. Some months ago, I sent questionnaires dealing with this problem to more than 200 teachers distributed over all of the middle western states. Of those replying, 85 per cent declared positively against such courses. "Their objections point out that want of time, physical inability, the necessity of some recreation, the neglect of school work, household and other duties do not warrant the extra burden imposed by week-end and extension courses." **

One teacher stated as follows: "I know positively that I cannot do justice to both teaching and week-end courses at the same time. If I do both, I mean, if I try to do both, I do neither efficiently and of course half work is never desirable." Another writes: "As a result of such courses, either your school work suffers or your spiritual exercises will be somewhat neglected." Others stressed the fact that such courses deprive the sisters of needed recreation and rest. The fact that the majority of the sisters who are actually taking such courses look upon them with disfavor and feel that they impose too great a burden should be a sufficient reason to make us hesitate in further stressing the use of such in-service methods, at least on such an extensive scale as has characterized our teacher training policy during the past five years.

Not the least among the objections brought against the summer schools in particular, and also, to some extent, against the week-end classes and extension courses, is the fact that such work is lacking in co-ordination toward specific and desirable goods of attainment. We saw above that 60 per cent of the teachers enrolled in the various summer

**A detailed report of the findings of this survey, will be found partly in an unpublished master's dissertation at the Catholic University, 1927, entitled ATTENDANCE OF THE TEACHING SISTERHOODS AT CATHOLIC SUMMER SCHOOLS AND WEEK-END EXTENSION COURSES, by Francis X. Coan, O.S.A., and partly in THE ADJUSTMENT OF TEACHER TRAINING TO MODERN EDUCATIONAL NEEDS, by the author of this paper. Abbey Student Press, Atchison, Kansas.

schools and week-end classes are pursuing courses purely academic in character leading to a bachelor's degree, whereas only 30 per cent are taking regular normal courses. Stated concretely, more than 16,000 sisters out of 27,030 enrolled are following out a program of courses chiefly academic in character. What are these teachers preparing for? Are they all aiming to become high school teachers? Do we need such a large number of high school teachers? Before further extending our program of in-service training and even before we renew our approval of this movement on such an extensive scale as has characterized our teacher training policy during the past decade, would it not be a prudent measure to make careful investigations as to the probable need of additional high school teachers in the near future, say in the next ten years? Does not scientific procedure demand that we set up definite aims and objectives? Furthermore, should not those objectives be validated? A few facts pertinent to this point will not be out of place here. In 1924, there were employed in all the Catholic high schools in the United States slightly less than 12,000 teachers. This represents an increase of 375 per cent over the number employed in 1915. The maximum increase took place during the first lap of the decade from 1915 to 1925, the increase during the first half of this period being 216 per cent as compared with only 159 per cent during the latter part. Furthermore, each biennium since 1920 shows a rapid decline in the demand for additional teachers, so that from 1922-24 we find an increase of only 19 per cent over the preceding two year period. A study of these figures indicates that the increase during the next decade is likely to fall short of 100 per cent over the number required in 1925. Such being the case, we should probably not need more than 10,000 additional high school teachers by 1935. In the light of these figures, what justification is there for having such a large number of teachers in preparation for that type of teaching?

It may be objected that all of these teachers are not preparing for high school teaching, but that they are simply working for degrees. Splendid! Certainly, we should all rejoice to see the day when all sisters employed in the Catholic schools are in possession of the bachelor's degree. But that day is still far in distant future. Granted that working for degrees is both desirable and timely, here are some pertinent facts deserving consideration.

It is certain that the majority of these teachers now taking in-service training have been and are likely to be employed in the elementary schools for many years to come. In view of this fact, permit me to propose a few questions relating to desirable objectives of teacher training. Is this collegiate academic training the most desirable and suitable preparation for a teacher contemplating professional work in the elementary school? Does the study of Latin, French, Chemistry, Physics, higher mathematics and other purely academic subjects give any immediate preparation for teaching in the grades, which the majority of these teachers need? It is a well known fact that such courses very often do not function at all in the daily grind of teaching reading, writing, grammar, spelling and arithmetic. Would it not, therefore, be far more advisable and

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advantageous for these teachers to pursue a course of studies that is definitely correlated with the work involved in teaching in the elementary school?

Furthermore, we must admit that the sisters often change summer schools. The courses offered in these different schools lack coherence and sequence as far as specific goals of attainment are concerned. They are conducted as isolated units. The transient nature of the summer school enrollment renders it impossible for most institutions to conduct such courses in any other way. And even in cases where the enrollment in certain schools represents a fairly high degree of stability, the student's choice of subjects is frequently circumscribed by the limited offerings or by the conflict of courses in the schedule. As a result, they will take a first course in a subject one year, and a first course in another subject the following year. Much energy and hard work are thereby wasted. Generally, these teachers make no attempt to follow out a definite program of courses year after year, or if they do, their efforts in most cases are frustrated for the reasons just enumerated. In consequence, as the years roll by, they get a smattering of this and a smattering of something else, so that, in the end, they have little more to show than an accumulation of **college credits** whose value is practically negative as far as desirable goals of attainment are concerned.

Probably, this argument loses some of its force in the case of those teachers who have had at least two years of regular normal training prior to taking up this college work. But, as a matter of fact, how many of those teachers have really had two years of such training beyond the high school? After a careful study of the situation, I am convinced that the majority of that vast number of teachers taking in-service training in some form or another have not had a regular, well-planned two year normal course. My own findings regarding the professional standing of the teaching Sisters in the Catholic schools, including both elementary and high school teachers, reveal that the amount of advanced training per teacher is only slightly more than one and one half years when all the advanced training is evenly distributed among all the teachers. If the high school teachers are eliminated, the average amount of advanced training per teacher would be less than one year. Moreover, much of that training does not represent regular normal school work having for its immediate object the **preparation of teachers for the task of teaching in the grades**, but rather represents a conglomeration of collegiate work largely academic in character which was done by extension methods and therefore lacks definite co-ordination, sequence and coherence with reference to desirable objectives. Stating the facts somewhat differently, less than half of the elementary teachers in the Catholic schools have had two years of advanced training. It is, therefore, safe to say that less than half of the teachers attending summer schools or doing extension work of various kinds have had a regular two year normal course.

Viewed from this angle, we are enabled to see the **real trend of Catholic teacher training** and this trend indicates that **much of our teacher training effort** is shooting wide of the mark. It lacks definite direction toward desirable goals of attainment.

(To be Concluded in November Issue)

THE GREAT WHITE WAY

By Sister Mary Aloysi, S.N.D., M.A.

WITH hearts full of eager anticipation for the coming year, countless religious teachers, brother and sisters, have again set out from their convent homes to resume work in their allotted field of labor. The Great White Way that leads from the cloistered sanctuaries to the classroom is dotted with myriad souls who have recouped their waning strength and drawn new courage and inspiration during the days of the annual retreat. By the time the curtain fell on commencement night somewhere last June, the pulse of enthusiasm had registered pretty low, but the ever welcome calm and repose of the Motherhouse served as a refreshing tonic for sinking spirits and wearied nerves. The world little notes the life of sacrifice lived by the active religious as he or she stands at the difficult post of teacher in our parochial schools, be it in the grammar grades or in the high school department. Nor does this same world seem to be much concerned in the devout old brother and the good old nun, the lamp of whose lives was burned out for the Master, whose hour of rest has finally struck, and who leave behind a record of daily heroism and magnanimity that might well be the envy of conquerors and heroes whom the world acclaims.

Yet who would venture even to insinuate that the eyes of the average Catholic parent are not turned hopefully toward the almost interminable train of religious men and women as they fall in line along the Great White Way to take upon themselves anew the sweet burdens of partnership with the greatest of all teachers? Rejuvenated in spirit are the religious as they come forth from the heavenly repose and religious renewal of their summer vacation. Renewed and refreshed in body and soul they answered the summons whole-heartedly that bade them go forth once more to keep white the souls of innocent ones, and help reclaim those that have missed the light and the whiteness of the way.

Again, little does an indifferent world note those that pass along the way shedding light by the very whiteness of their desires and aspirations. Yet let not one of us ever fear that our little light, how faint soever it be, will die, or its brightness grow dim, before it has pointed the way to some "forlorn and shipwrecked brother." Courageously, then, fellow-teachers, let us resume our heaven-sent and heaven-blest labors counting not the cost.

The strength of the Lord is upon us. His arm is not foreshortened, and He Who clothes the lilies of the field will not turn a deaf ear to His chosen ones, who share with Him the work of salvation. While there are yet convent doors to swing outward, the cause of Christ shall not want,—while there are yet self-sacrificing religious teachers who desire with St. Paul to be "all to all to gain all to Christ," there shall not be lacking recruits to retrace their steps backward from the harvest-fields after the garnering, home to where the portals stand ajar,—back over the Great White Way.

THE EXCEPTIONAL CHILD.

By Sister M. Agatha, O.S.U.

NATURE has endowed every human being with certain characteristics and qualifications which distinguished one individual from another and which are fundamental to the race.

Man is the fortunate possessor of the spiritual life, but he has in common with all animals the definite anatomy, certain fixed modes of activity, such as automatic acts, reflexes and instincts, all of which constitute his physical heredity, but which are inadequate to carry him beyond its borders. All these natural modes are as fully developed in man as in the higher animals, not by experience, but by a certain kind of instinct. The taking of food, the freeing of the body from waste matter, are all derived from functions of organism common to the higher as well as to the lower animals, but in the latter these modes are rigid and fixed; the design laid in physical heredity is the only one that can be worked out in actuality.

Not so with man, whose plasticity gives him a second factor, namely, that of social heredity, in consequence of which he comes into possession of his birthright through educational processes.

These processes begin informally in the home. With these we are not concerned at present. The formal pro-

cesses, or those which take place in the school, will now be discussed.

On entering school children manifest certain individualities. Before many days, teachers are able to classify their pupils by placing them in one or the other of two big divisions: the normal and the abnormal—"above" or "below" normal.

The teacher's problem lies with the latter class, who, on account of individual differences, require a special kind of treatment, and special methods of teaching.

Most children can adjust themselves to ordinary situations, but there are some so far removed from the average as not to respond to the same influences in the same way.

Some have special abilities; others, special disabilities. For both types a particular consideration must be had. The two classes into which children generally fall are the normal and the defective.

Now, this is a gross error and injustice. When only two classes are provided for, the average child falls into the first class. But what about the other class, in which there are two groups—those "above" and those "below" normal? Numerically, they fall below the average group, yet they form a class socially very significant. These are the children often misunderstood and neglected, allowed to remain with their best possibilities undeveloped.

It is true, much has been done for children whose variations are extreme; the cripple, the blind, the deaf, the feeble-minded and the epileptic have been given a goodly share of specialized treatment. But these again are less numerous than the class whose variations are less obvious. All have been thrown into one category, in magazine language known as the "special class for defectives", and taught by methods supposedly adapted to their given type. As a matter of fact some of these are not defective but exceptional, having particular abilities in some one or more branches; hence, no such division of method will suffice to educate all in the best way.

Psychologists tell us that the possession of ability in one direction increases the probability of ability in other directions; but tests have proven the contrary, as in many cases superiority in one trait may be accompanied by actual incapacity in another. The study of pathological conditions through physiology has resulted in the discovery of injury, disease, and defects of special parts of the nervous system, and it has enabled students along these lines to gain certain knowledge about the structure and functioning of the nervous system. As yet, no laws have been scientifically laid down upon which individual adjustment can be made. Teachers would do well to keep in touch with current literature on this point, because much enlightenment may be had upon their work in this connection, and thus means that are available may be utilized with some measure of satisfaction.

According to our present system, the child enters school without the teacher's knowledge of his peculiar characteristics, unless these are of the extreme type. Little by little, some traits reveal themselves, but the ordinary teacher is not interested enough in the general welfare of her children, and these differences do not enter into her relations with them.

Comments regarding character and mental "make-up" are rarely made. The class goes on to the next teacher in due time, and not a word is said about particular abilities and disabilities. The only data of pupils' history is that which is indicated in terms of numbers or letters, and this is concerned only with school subjects. Under such a system children learn because of previous home training; some learn in spite of poor teaching; others, because of some unrecognized handicap, make no progress at all.

There are children who drag along, yet who seem to be fairly bright; those who do well in some studies, but fail in others.

This situation is met in a variety of ways: in some schools, when a child fails in one study he is allowed to go on, with the result that he falls farther and farther behind in that study. In other schools, unless a child "passes" in all studies he is held back; he loses courage and becomes unable to progress in any study; association with younger companions, loss of self-respect, build up inhibitions, and often drive a child from the school to the street. There is no question here of the dullard. This type, strange to say, are receiving their compensation.

(Continued on Page 236)

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OUR SISTERS AND LONGER LIFE V.

By James J. Walsh, M.D., Ph.D.
Vocation and Avocation in Life.

IN writing about health and long life I have often emphasized the fact that in order to have long life and enjoy it, a man must have an avocation as well as a vocation; that is to say, he must have something to do besides his regular occupation, that he likes very much to do and is deeply interested in. This is very well illustrated in what we know of physicians. Those who live long among our colleagues of the medical profession are above all the ones who have a hobby. Dr. Thomas Addis Emmet, for instance, here in New York was an extremely busy man in his medical profession, having a practice that brought him \$50,000 a year at a time when large fees were not nearly so frequent as they are at the present time, and when therefore a great deal more personal work had to be done in order to make a professional income of this amount; and yet he lived to be ninety-three. He never kept a carriage, walking to his practice, which gave him always from five to seven or eight miles of walking in the day. This undoubtedly contributed to his long life, for what we need above all is to have a good deal of physical exercise, so as to keep our energy from accumulating and making itself felt within us by a sort of short-circuiting. Dr. Emmet himself used to say that he was quite sure that his thoroughgoing diversion of mind through his hobby was also a prime factor in his long life.

Dr. Emmet himself attributed his long life and the full possession of his intellectual powers—and his medical friends who knew him best agreed with him in the matter—to the fact that he had a hobby which occupied a great deal of his attention. Early in his life he became interested in *Americana*, that is the documents and objects of various kinds, as well as old books, that serve to illustrate phases of American history. Every minute that he could steal from his practice, he devoted to this hobby. He made extra-illustrated books into which he introduced portraits and pictures of various kinds and manuscripts and documents illustrating historical events. He extended Lossing's History of the United States into some forty volumes in this way, and made an extremely precious work out of it. He gathered letters from all the signers of the Declaration of Independence, had special pictures of them made and bound them all together in a single volume. The letters in this collection are the most important letters that the men wrote during their lives. Jefferson's letter describes his idea of the University of Virginia, the foundation of which he was prouder of than of writing the Declaration of Independence. Monroe's letter contains the first mention of the Monroe Doctrine. Madison's letter is with regard to the notes that he took at the Constitutional Convention, which have been so precious in enabling us to understand the meaning of the various clauses of the Constitution.

When Emmet was well past seventy, and a number of physicians had assured him that he was suffering from cancer, he sold his collection to Mr. Kennedy, then president of the Lenox Library in New York, on condition that it be known as the Kennedy-Emmet collection. This is now deposited in the New York Public Library, Astor, Tilden, Lenox foundation, and is one of the most precious treasures in the library.

Other men have done things of this kind in the collection of art, or of books, or of objects of various kinds. Dr. Storer of Boston and Newport, who lived to be well past ninety-two, collected medals and tokens illustrating medical history. Dr. Jacobi, who lived in New York to be eighty-nine, had a hobby for attending medical societies. At the age of well past eighty no one attended medical society meetings so regularly as he did. He took part in the discussions, was deeply interested in the advance of medicine, and wanted to help the younger men, associated with them and seemed to catch from them by a sort of contagion, something of their youthfulness.

Of course it is well recognized, by all those who know anything about human nature, that it is extremely important for men and women to have a variety of interests. The old maxim is, "Variety is the spice of life." The variety however must not be merely some superficial

interest that means little. It must have a deep and abiding attraction. We must have diversion of mind. Reading, unless the subject is of very deep interest to us, does not supply diversion of mind, as can be very well understood from the fact that probably nothing sets us to sleep so easily or predisposes us to drowsing so well as reading. In other words, it occupies only a very small portion of our minds, and hence unconsciousness comes rather easily with it. Even going to the theatre may not represent diversion of mind, unless it represents something that catches our attention deeply. We must have something that takes our mind completely off our daily work. There is a certain danger in having the mind always occupied with the same thoughts, and we must get diversion. Very probably there is a physiological reason in the brain for this, and various theories have been suggested to explain it.

If we are constantly preoccupied with one narrow interest, only a certain small portion of our brain is taken up with this. Whenever we want to pay attention to this subject, we open the little blood vessels in the brain, the cells of which are occupied with this subject, and this presence of an abundant supply of blood sets them to functioning actively. So long as our attention is centered on this subject, blood continues to flow through these blood vessels rather freely. After a time, however, there should be some opportunity for these blood vessels to relax. If that opportunity is not afforded them, they may acquire a habit, as it were, of staying wide open, and so we will not be able to get our minds off this particular subject. There is a distinct danger in that.

A good many of our nervous cases come complaining that they cannot get their minds off certain thoughts. Their consciousness constantly reverts to a particular set of ideas. These ideas become a sort of obsession. After a time they may not be able to sleep, because their mind continues to be actively occupied with these thoughts. The strenuous business man, then, must have some other occupation of mind that will serve as a relief for his preoccupation, and this is what we call diversion. A hobby will do it, but an avocation of any kind will do it.

Sisters have the opportunity of diversion of mind in very interesting fashion, because they live, to put it in scriptural language, the lives of Martha and Mary. They have some practical work to do every day, whether it be domestic or educational or something in the line of community effort, and then they have the spiritual life that they cultivate in accordance with their religious duties. This life of prayer, for such it is when three or four hours a day are spent faithfully at it, becomes not only a very interesting but an extremely valuable avocation. One learns to put aside distractions concerned with one's work and to occupy oneself with the thoughts connected with prayer. This gives ample relief from the strain of the day's worries and the trials of the day's work. Quite apart from the heavenly blessings that go with it, and speaking from a merely human standpoint, this spiritual life of the Sisters constitutes one of the most valuable factors for the preservation of health and for the avoidance of such concentration of attention on the troubles of life as does more to shorten existence than anything else that we have, for it cannot be repeated too often that it is worry and not work that kills.

It is easy to talk thus lightly about the life of prayer as an avocation, and almost needless to say it is not with the idea at all that it is easy thus to create the avocation that I talk of it. It is only after years of training in the life of the spirit that it comes to occupy a place in existence which represents a real avenue of relief from the trials and troubles of life. Modern psychologists have come to talk a good deal about the tendency in modern times of men and women to find some avenue of escape from themselves, some relief from the humdrum of existence as it comes to settle down over us when we are no longer young, when novelty has ceased and when we are, as it were, blasé because nearly everything that may be expected to happen to us has happened, and we have only to plug along until the end, now doing our work with a sense of duty and getting on as best we can.

From that monotony of existence, the concentration of attention on the other world is extremely valuable as a means of escape. An expression often quoted from Plato

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is that this life is absurd unless there is another. If there is another life, as undoubtedly there is, then most of us make very poor use of this, because the best that could be done with it is to prepare for the other mode of existence. If life is only the portal to eternity, then it is quite foolish to concentrate attention on this life, from which it is inevitable that we must part. The cultivation of the life of the spirit, that is of other wordliness, can become a marvelous avenue of escape from the tiresomeness of life. The mystery of evil and suffering in the world continues to be the greatest that we have to face, but one thing is perfectly sure, that life without death in it would become an intolerable burden. But the only meaning for death is to be found in the spiritual life.

Fortunately the cultivation of the life of the spirit does not involve, much less require, any very special or almost superhuman efforts. Worldly minded people might be inclined to think so. It is attained in the course of the regular practices of the religious life. It is a by-product of the every day routine of existence which brings its spiritual exercises with it. The attainment of true asceticism comes, as a consequence, almost without realization. After all, that word asceticism, according to its original Greek derivation, means only exercise, that is a state that has been arrived at by means of activity. There has been very definite misunderstanding of the word in the modern time, as if it meant bitter and more or less Spartan renunciation and self-denial carried to an extent that must be considered almost inhuman. The true meaning of the word is quite different, and gives everyone a chance for the practice of it if only good intention is present.

I have heard a definition of a saint that is very interesting in this regard, and while I am not sure that it has ever been approved by the Church, at least it is suggestive, and may be offered for further study. The word saint has, after all, the same definition that may be given for a lady or a gentleman. A saint is a person who thinks first of other people and only second of himself or herself. Our rules of politeness are, after all, formulated with the

idea of expressing that thought in our conduct. "After you, Gaston! After you, Alphonse!" is a familiar illustration. The lives of Sisters become after a time very expressive of that idea. They think of other people and efface themselves, and as a result they get a placidity in life, even in the midst of trials, that is very marvelous to behold. The training makes ladies of them,—not ladies only on the surface, but deep to the heart of their being. It is no pretense that they learn after a time quite literally to think first of others and only second of themselves. It is true that in this definition of a saint there is no mention of fasting or prayer, but I suppose that I need scarcely say, especially to Sisters themselves, that whenever anyone thinks first of other people and only second of herself, she has done a great deal of effectual praying, and no little fasting in the sense of self-denial, in order to reach that happy state of mind where, when others are preferred before her, she is satisfied to have it thus.

After all sanctity is a comparatively simple thing though it may not be easy to obtain. Four hundred years ago that very great artist, so deeply in love with his art and himself, so capable of expressing artistically the ideas which came to him whether with the brush or the chisel or on the designing board for his architecture, or with the pen for his sonnets, Michelangelo, said, "Trifles make perfection, but perfection is no trifle." It is the little things of life that make people saints, and the little spiritual exercises gone through every day sometimes in tiredness and weariness of spirit, sometimes in desolation, though sometimes also in the joy of consolation which almost surpasses human understanding, that transform the merely human into something that is almost divine. Perhaps never does one appreciate how little lower than the angels men or women may be, than when one finds how ordinary human character may be transformed into something so beautiful as comes with the ascetic practices of the Sisterhoods, that so often seem to be, especially to those who do not know their inner spirit, merely lip and knee service without very much significance beyond the taking up of time.

(To be Continued in November Issue)

THE TEACHING OF RELIGION Christ the Center of Religious Teaching

By Rev. C. P. Bruehl

NO apology is needed for returning to the subject of religious teaching year after year, since this subject, by reason of its importance and pre-eminence, looms overshadowingly large in our parochial schools. It may without exaggeration be said to be the one and only reason for their existence. In this one thing necessary we must not fail or our Catholic schools have forfeited their very claim and title to existence. If ever in this respect our Catholic schools proved unavailing we could give them up without regret. Such a deplorable contingency, however, cannot come about as long as we give the matter the attention and care it imperatively demands. A venerable nun who has spent herself in the teaching of religion writes emphatically: "As the sole reason for the establishment of our separate system of Catholic Parish Schools is the absolute necessity we are under of teaching and training our children in religion, that they may attain eternal life, it goes without saying that whenever we meet in Conference as Catholic teachers, our primal thought, our informing idea should be of that which is the very germ of our system's existence. Hence, in inaugurating a series of Conferences tending to the betterment of our blessed work, I feel our attention should be first directed to methods and means of making more effective, more permanent in its results, our Course of Religious Instruction." In this evaluation of the work of religious teaching the above quoted teacher does not stand alone. The Rev. Dr. Hugh L. Lamb writes in a similar strain: "It is unnecessary before this experienced assembly to emphasize the importance of this subject or to dwell on the oft-repeated truism that the teaching of religion is the fundamental reason for the existence of our Catholic School System." (Vitalizing Religious Instruction, 1926). Of course, we wish our schools to be efficient in every regard, but especially and primarily do we wish them to be efficient and effective in the teaching of religion. To this end all our labors must be directed. And as far as religion is concerned it is a genuine labor of love, a real affair of the heart.

Now, the great thing in teaching religion is to vitalize this teaching. That means to make religion in the life of the child a living, a dynamic thing. Knowledge becomes vital for us when it possesses a personal relation. Vitalizing religion, then, should offer no difficulties, for religion is knowledge about a person. It is knowledge about God, knowledge about Christ. Sometimes religion is taught in such a manner that this personal character becomes obscured. Things are placed in the foreground and are allowed to eclipse God and Christ. This is a fatal blunder. By it we forego an advantage which is inherent in the subject itself and which ought to be fully exploited. There is another subject possessing the same advantage and invested with the same personal interest. It is history. And children as well as grown-ups for this very reason love the study of history. They will in like manner love the study of religion if the personal feature is properly accentuated and brought out. The sum total of religion is after all what God and Christ do for us and what in return we should do for God and Christ. Every thing else is but instrumental and must lead to God and Christ. This conception of religion gives to it both unity and life. Hence, in teaching religion we should always have God and Christ before our eyes and focus the attention of the child on them. Grace, for example, must not be spoken of as a thing detached from God but rather as the presence and working of God in our souls. The sacraments are not things apart from God but rather ways in which He comes into living contact with our souls. The Church again is not something that stands between us and God but it is God speaking to us in a visible manner. Everything in religion is eminently personal and, therefore, instinct and vibrant with life. That is the reason why the Bible teaches religion historically. That is it teaches religion as the doings of God and His personal dealings with men. Religion should make us see God everywhere and in everything. Christ always speaks of the Heavenly Father. That immediately puts God in a personal relation to us. We have, accordingly, an easy way in which we can vitalize religion; this way



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is to place proper emphasis on the personal element which is essential to religion.

But God has become visible to us in Christ. If we know Christ, we know God. We cannot even come to God except through Christ. "All things are delivered to me by my Father. And no one knoweth the Son, but the Father; neither doth any one know the Father but the Son and he to whom it shall please the Son to reveal Him." (Matth. xi, 27). "Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him. And you have seen him. Philip saith to him: Lord, show us the Father; and it is enough for us. Jesus saith to him: Have I been so long a time with you and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou: Show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works." (John xiv, 6-10). In the light of these authentic utterances from the lips of our Divine Savior it becomes evident that to teach religion means to teach Christ. We welcome this fact, for it at once simplifies and unifies the teaching of religion. It likewise vitalizes this teaching since it lends the personal touch so indispensable to dynamic teaching.

Christ, then, must be the center of all religious teaching. Let us tell the child what Christ said, what he did and what he wants us to do and we have taught religion. And moreover we have taught religion in an inspiring and effective way. To leave Christ out of a lesson in religion is to take the heart out of it and to render it lifeless and dry. The following story is very instructive in this connection: "A young man asked an old minister, who heard him preach: 'What do you think of my sermon?' 'A very poor sermon, indeed,' said he. 'It took me a long time to prepare it,' said the astonished young man. 'Ay, no doubt of it.' 'Why, did you not think my explanation of the text a very good one?' 'Oh, yes,' said the old preacher, 'very good, indeed.' 'Well, then, why do you say it is a poor sermon? Were not the metaphors appropriate and the arguments conclusive?' 'Yes, they were very good as far as that goes, but still it was a very poor sermon.' 'Will you tell me why you think it was a poor sermon?' 'Because,' said he, 'there was no Christ in it.' Said the young man: 'Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text.' The old minister said: 'Don't you know, young man, that from every town and every little hamlet in England, wherever it may be, there is a road to London? So from every text of Scripture there is a road to the metropolis of the Scriptures, that is, Christ. And, my dear brother, your business is, when you get a text, to say, Now what is the road to Christ? and then preach a sermon, running along the road toward the great metropolis—Christ. And I have never yet found a text that had not a road to Christ in it, and if I ever do find one that has not got a road to Christ in it, I will make one; I will go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it.' (G. Kleiser, *How To Develop Power and Personality in Speaking*. New York). The old minister was right. A sermon without Christ is a sterile thing. But the same holds good of a lesson in religion without Christ. As a matter of fact, it is quite easy to find the road to Christ in every religious topic we may wish to teach. To miss this road we have to shut our eyes and do violence to the subject matter. Christian doctrine can be separated from Christ only to the greatest detriment of the former.

In a textbook recently published this personal aspect of religious teaching receives due recognition. The author observes in the preface: "The study of Christianity can accomplish no higher purpose than this: namely, to make the student know Christ personally. Indeed, it seems that all difficulties in the presentation of Apologetics can be attributed to the fact that the doctrine is divorced from the Teacher, that the personality of Christ is completely left out of consideration, while disjointed bits of His doctrine are put before the student. The result must be, from the pedagogical standpoint, a definite and often emphatic coldness towards the study of Apologetics. Let

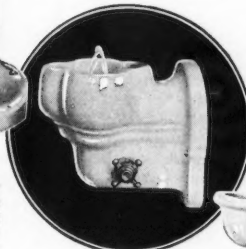
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the student acquire a thorough knowledge of Christ Himself, and the doctrines of Christ will then be vivified by the presence of the Great Master," (The Defense of the Catholic Church. By Francis X. Doyle, S.J., New York). Truly, Christ's life is the great lesson to be taught. It contains and comprises everything. Christ lived His doctrine. He was the Incarnation of Divine Truth. From His life, therefore, we can learn everything that must be known. Well does Father Thomas Ronayne write: "The child's mind must be informed with a knowledge of the life, works, and teachings of Our Lord—in simple form, and preferably, in the words of the Gospels themselves. When the child begins to realize the beauty and goodness of Our Lord's character, his will, almost by a natural necessity, must be drawn to love Him; and with mind and heart filled with the knowledge and love of God, the child's whole being will respond spontaneously in action." (De Catechizandis Rudibus, in The Irish Ecclesiastical Record, August, 1927). Christ's actions were as eloquent and as instructive as His words. Says Sister M. Louis Hummel, Ph.D., of the Sisters of Notre Dame of Namur: "Have we not witnessed actions that were far more eloquent than words, that impressed us in a manner far beyond any oral discourse, that taught us lessons whose value infinitely surpassed those which might be formulated by the richest vocabulary combined with the most forceful power of speech which it is possible for man to possess? Of such infinite value were the lessons taught by Our Divine Master by means of His life and His miracles, as described in the foregoing chapter. (The Principle of Apperception in the Teaching of Christ. Washington, D. C.)

TEACHING CHILDREN HOW TO STUDY

(Continued from Page 208)

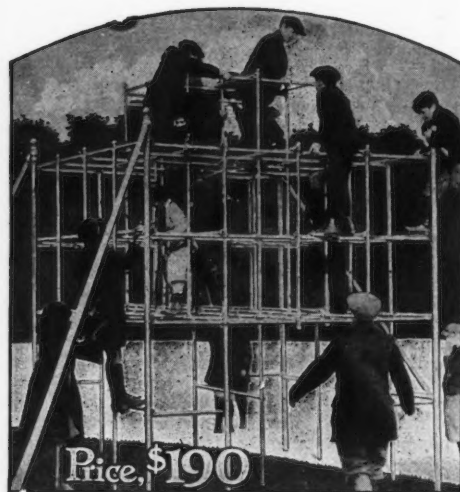
tation will depend upon how the recitations itself is conducted, upon what is first called for there and what is most emphasized. The reason the memory constitutes the main part of study is that reproductions have been the principal thing required in the recitations. If the child is to memorize by thinking, the questions given in the recitation will have to be questions requiring thought answers instead of memory.

When the study of books is begun, economy of time should still be insisted upon, and if a class or individual works too slowly, special exercises for increasing rapidity may be employed. Competition of row against row in the time required to prepare a good outline, to find the subject, to find the first large point, and the like, will accelerate effort. Pupils can be encouraged to keep a daily record of the time required to prepare a lesson in the subject which consumes too much time. The main thing is to arouse their interest and co-operation in the effort to learn to study both quickly and well.

Children should also be taught how to use the dictionary. They should know how to find a word, pronounce it, and select the one meaning which is applicable to the situation in which the word is used. To do this they must know how to interpret the accent marks and also the common diacritical marks. Pupils looking for material usually need to be trained to use the table of contents. They need practice in finding the appropriate chapter, and the parts of the chapter relevant to the subject which is under consideration. Training in the use of an alphabetical index is also necessary. Pupils need to know how to find the volume of an encyclopedia, the topic in the volume, and the part of the article desired.

The recitation is the principal means on which the teacher must rely for influencing children to include the using of knowledge as a part of their study. Only actual life secures a full and normal test of knowledge, therefore the recitation secures it only in so far as it duplicates life. While the recitation can furnish occasion for the use of knowledge, its use must be carried much farther before a fair degree of assimilation can be assured. The community life of the school including the conduct of the children toward one another in the schoolroom and on the playground is of great value.

In general teaching children to study consists in making them conscious of the best methods to be employed in logical thinking, or in the formation of habits, and then in giving sufficient practice in the use of these methods to make them the habitual manner of reaction, as far as this is possible.



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Liturgical Development Centering on the Mass

AS the planets revolve around the sun as the center of life and light, so does the entire liturgy of the Catholic Church find its full spiritual life and significance in the Holy Sacrifice of the Mass, wherein are stored the infinite treasures of Christ's redeeming sacrifice on the Cross, by the same Priest and Victim, Jesus, the Redeemer of mankind.

Derivation of Word Liturgy

The word "liturgy" is derived from two Greek words, "leitōn," meaning public, and "ergon," signifying work; therefore, liturgy originally meant public work.

Definition of Liturgy

The liturgy is the collection of rites and ceremonies by means of which the Church expresses and manifests the religion by which she is united to God.

Ceremony and Rite

A ceremony is a liturgic act. A rite is a way of performing this liturgic act. The two terms, however, are often used interchangeably.

Rubrics

The word "rubric" comes from the Latin "rubrica," meaning red. The rubrics are so called because they were written in red in order to distinguish them from the text. The name rubrics is given to the laws that govern the exercise of the liturgy.

Declaration of the Council of Trent Regarding the Ceremonies of the Church

"If any one pretend that the ceremonies received and approved of in the Catholic Church, and employed in the administration of the sacraments, can without sin be either contemned or omitted according to the good pleasure of the minister, or changed for other ceremonies; let him be anathema" (Council of Trent, sess. vii, can. 13).

Why the Church Regards the Rubrics as so Important

First. Because the rubrics maintain the dignity and uniformity of Divine worship.

Second. Because the rubrics preserve the Catholic dogma in its integrity.

Third. Because the rubrics manifest the unity of the faith, hope, and charity which holds all the faithful together as members of one family.

St. Theresa declared, "I would give the last drop of my blood for the smallest practice of the Church."

Origin of Liturgy

As religion goes back to the origin of mankind, so likewise does the liturgy. St. Augustine says: "As the Church dates from the beginning of the world, the liturgy dates from the same beginning. Like the Church, it has had its stages of progress and of successive development."

Liturgy in the Old Law

During the first, or patriarchal phase of religion, some of the liturgical acts recorded are:

1. Abel offered in sacrifice to the Lord, the firstlings of his flock.
2. Noah, on leaving the Ark, immolated some clean animals to God in gratitude for his preservation from the deluge.
3. Abraham, Isaac, and Jacob offered sacrifice of animals to God.
4. Melchisedech, priest of the Most High, offered bread and wine to God, and in so doing became a type of the Messiah.

We know from the testimony of God himself that these liturgical practices were revealed by Him, since in the book of Genesis, God praises Abraham for observing His ceremonies and His laws.

Liturgy in the Mosaic Law

Under the Mosaic Dispensation as religion had left its infant stage, so likewise had the liturgy, which then took on a determinate form.

1. God chose a priesthood from the tribe of Levi.



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2. In the book of Exodus (xxxi 2-10), we read that God filled with His spirit Beseleel of the tribe of Juda, and Ooliab of the tribe of Dan, in order that they might make all that He had commanded, namely: the tabernacle, the ark of the covenant, the vessels of the tabernacle, the altars of incense, and of holocaust, and God specified the materials to be used in constructing these different objects, gold, silver, brass, marble, precious stones, and variety of wood. In the same chapter we find that God prescribed the use of oil of Unction, and the incense of spices. Among the liturgical acts handed down by tradition during the Mosaic Dispensation, were prayer seven times a day and at midnight, and also the anointing of kings.

Liturgy in the New Law

The liturgy of the Mosaic period prepared the way for the completion of the liturgy by our Lord Jesus Christ Himself, who said, "I am not come to destroy the law, but to fulfill it."

1. Christ Himself fulfilled every title of the Mosaic liturgy, as we see from the study of His life. He was presented in the temple when forty days old, and received baptism from the hands of his holy precursor, St. John Baptist, to whom He said: "Suffer it to be so now. For so it becometh us to fulfill all justice" (St. Matt., iii, 15). Our Lord, on the eve of His death, also carried out all ceremonies of the eating of the Paschal Lamb.

2. At the Last Supper He instituted the Eucharistic Sacrifice, the center of all liturgy until the end of time.

3. He invested His apostles with the necessary powers to do as He had done.

In the New Testament (St. Luke, i, 23), it is told that Zachary returned home when the days of "liturgy" are over. In Hebrew (viii, 6), the high priest of the New Law "has obtained a better liturgy" that is, a better kind of public religious service than that of the temple.

Reason for a Liturgy

In its original meaning derived from the Greek, the word liturgy, signified a public service, but it was not primarily nor necessarily religious in character. At Athens, there existed a public service performed by the wealthier citizens at their own expense. And just as royal courts from the earliest times had great pomp and ceremonial, court etiquette and court language, to pay honor to earthly sovereigns, so we find the "raison d'être" of Catholic liturgy lies in our Eucharistic Lord who holds His court amongst us, and so out of respect to His Sacramental presence, we surround His hidden Majesty with all the splendor found in the Catholic liturgy.

Two Meanings of the Word Liturgy in Christian Use

First. Liturgy, as used in an opposite sense to private devotions, includes all the rites, ceremonies, prayers, and sacraments of the Church, and the canonical hours. In this same sense, we distinguish the official services from others, by calling them liturgical. For example, in the Roman Church, compline is a liturgical service, the rosary is not.

Second. The other sense of the word liturgy restricts it to the chief official service only, the sacrifice of the Holy Eucharist, which in our Western rite we call the Mass.

In order to avoid making blunders when visiting foreign countries, we must be careful to remember that whereas we may speak of our Mass quite correctly as the liturgy, we should never use the word Mass for the Eucharistic Sacrifice in any Eastern rite. The word mass, which is derived from "missa," is the name for that service in the Latin rite only. The word corresponding exactly to our Mass, is liturgy. The "Byzantine Liturgy" is the service in the Eastern Church that corresponds to our Roman Mass.

Origin of the Catholic Liturgy

Recent students of the liturgy show a tendency to admit something very like to a regulated liturgy, apparently to a great extent uniform in the chief cities, as far back as even to the first, or early second century. The account of the Last Supper, as recorded in the Gospels, affords us the fundamental outline of the rite of the Holy Eucharist. What our Lord had done then, He told His Apostles to do in memory of Him, and there would not have been a Eucharist at all, if the celebrant had not at least done as our Divine Lord had done the night before He died. So here we find the nucleus, the life-giving center from which sprang the gorgeous, soul-stirring liturgy of the Catholic Church as it is today.

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Increase of faith is the intention the Holy Father has selected and blessed for the prayers of the Apostleship of Prayer during October; an intention that is timely in these days of doubt and unbelief.

Tibor A. Kerekes, the tutor of the great-grandchildren of Franz Joseph, Emperor of the old Austro-Hungarian Empire, is to become a member of the faculty of Georgetown University, Washington, D. C. He will teach German.

Marquette University's seismograph, one of 15 now being used by Jesuit schools throughout the country for the registration of earthquakes and the determination of their location, is being reassembled and will be soon operating.

A statue of the Christ the Redeemer which, when completed, will be the greatest religious statue in the world, is to be erected on the summit of Corcovado Hill, which dominates the famous Bay of Rio de Janeiro and can be seen from a considerable distance.

A long distance record for school attendance was chalked up at the Creighton University, Omaha, this session, when five Hawaiians registered after having travelled more than four thousand miles to reach it. The trip consumed ten days. All five of the students will take dentistry.

Thirteen nuns, instructors in the Holy Family Parochial School, Union City, N. J., led 453 pupils to the street on Sept. 22, in perfect order, after fire was discovered in the box office of the school's auditorium, where an annual production of the "Passion Play" was being held.

A Catholic school in which not one of the hundred pupils in it is a Catholic, has been opened at Washington, N. C., under the direction of the Rt. Rev. William J. Hafey, Bishop of Raleigh. The school is in charge of Sisters of the Immaculate Heart of Mary, from Marywood College, Scranton, Pa.

Nineteen little boys and a nun, Sister Lea, were burned to death and a priest, the Rev. Fr. Gagnon, O.M.L., was seriously injured when fire destroyed the isolated Beauval Catholic Mission, on Lac La Plonge (Canada), Sept. 19, according to word brought by a launch which made the 130-mile trip to Big River, Sask. Forty-six children were saved.

With the opening of schools and colleges this Fall, the oldest institution of learning for girls in the United States begins its third century. Some trace higher education for women in this country from that day two centuries ago when a handful of Ursuline nuns, recently arrived in New Orleans to devote their lives to training its young, founded the academy, which in the 200 years since has never closed its doors.

At the first annual Institute for the Sisters teaching in the parochial schools of the Peoria Diocese, held at Peoria, Ill., the gathering adopted a resolution favoring the establishment of central Catholic high schools, in preference to small parochial ones, which by their lack of resources render difficult, if not impossible, the maintaining of Catholic secondary education at its highest level.

The fiftieth anniversary of the University of Detroit was celebrated with a four days' program. On October 8, a tablet to the memory of graduates and alumni who died in the World War was unveiled. On Oct. 9, Bishop Plagens, an alumnus, pontificated at solemn Mass; on Oct. 10, Bishop Gallagher pontificated at solemn requiem Mass for deceased for dead alumni and faculty members; on Oct. 11, a football game, dinner and reunion closed the celebration.

Notable Growth Shown in Catholic Educational Institutions

There were 2,423,019 students in the Catholic educational institutions of the United States in 1926, according to a survey the results of which have just been announced.

This total enrollment represents an increase of 109,836 over the number of students in all the Catholic schools in 1924.

The Catholic educational institutions in the United States of all classes, including seminaries, colleges, normal, secondary and elementary schools totaled 10,087 in 1926. There were 304 less, in 1924.

Students in the Catholic schools in 1926 were fairly evenly divided as to sex. There were 1,012,426 male students and 1,079,387 female students, while 331,206 were not classified as to sex in the reports.

Instructors in the Catholic schools numbered 77,344 in 1926 as compared with 71,705 in 1924. In 1926, 7,254 of these instructors were religious men, 60,962 religious women and 9,128 of the laity.

New Model Catholic School

St. Gabriel parish in New Rochelle, N. Y., one of the ten cities under the jurisdiction of Cardinal Hayes, has the proud distinction of having the model parochial school of the New York Archdiocese, if not the nation.

The school is the result of several years of study of parochial schools by the pastor, Rev. Michael J. Larkin, who also is the Archdiocesan Superintendent of Schools.

In carrying out his idea for the building of a model parochial school Father Larkin was not handicapped by the lack of funds. The new school is a memorial to the late Adrian Iselein, a non-Catholic. It so happened that the school was located some distance from the other parish buildings, in a section of the city that has developed into a business center. Two years ago, Father Larkin, with the consent of the diocesan authorities, sold the old school property and with the proceeds purchased an entire block adjoining the church property for \$100,000, and on this site he erected a school that cost \$400,000.

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DISCONTINUANCES—If it is desired to close an account it is important to forward balance due to date with request to discontinue. Do not depend upon postmaster to send notice. In the absence of any word to the contrary, we follow the wish of the great majority of our subscribers and continue The Journal at the expiration of the time paid for so that copies may not be lost nor files broken.

CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment of postage.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

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EDITORIAL COMMENT

Correct Pronunciation

A method of instruction in the correct pronunciation of English, which has been practiced in London for some years past, is said to have proved efficacious. It is the invention of Alfred E. Hayes. In this system, charts and blackboards are used for the display of visual representations in which words are spelled as usual, their pronunciation being indicated by means of symbols indicating "the actual or living elements of sound." Looking at a chart or blackboard lesson in which these symbols are used, learners are able, it is declared, to recognize silent letters at a glance, and to perceive the true sounds of the vital letters inerrantly, after a little practice, so that within ten weeks ability is acquired to give the correct pronunciation of any word in the language.

American teachers have found that where pains are taken with pupils at the outset, they may be made to attain a very close approach to correct pronunciation by the study of the words as printed with diacritical marks in ordinary dictionaries. A weak point in the general use of the dictionary is the slipshod character of the average student's method of dealing with diacritical marks. Usually the matter could be remedied by taking pains with beginners and training them in careful and critical examination of the marking of each word for which they consult the dictionary when they first essay its use. Good habits in this respect once established will remain through later years, and the students who have acquired them will benefit by their possession, not only during their school days, but thereafter.

Professional Reading for Teachers

"Reading for Professional Advancement" is the subject treated by John C. Almack in a recent issue of Educational Progress, a bulletin issued for free circulation by the Houghton Mifflin Company of Boston. Beginning with the observation that a good professional library often is a better indication of competence than a diploma, and referring to the large collections of books relating to their special departments of labor which are in constant consultation by doctors, lawyers, engineers and architects, the writer goes on to speak of the necessity of professional books to members of the teaching profession. "Books," he observes, "are the tools with which teachers work every day." Teaching he asserts, is making more rapid progress than any other description of technical labor, and a teacher who does not acquaint herself with the new books is in danger of becoming relatively inefficient.

Care should be taken in the first place to select books pertaining particularly to the department of work in which the reader is engaged, and their reading should be pursued systematically and purposefully, with the object of putting into practice such valuable suggestions as are susceptible of employment in the individual reader's especial field of work. A pertinent observation is that changes should not be abrupt, nor should they be attempted many at a time, but taken up in order and woven gradually into the fabric of daily tasks, that the outcome may embody a combination of the ripest experience of the reader and the best knowledge of the author of each innovative plan deemed worthy of experimental trial. It is to be assumed, of course, that young instructors, working under circumstances requiring consultation with a superior, will not proceed in matters of importance affecting the conduct, of their duties without first obtaining authority.

So much benefit is usually the result of discussion of what one reads that the organization of reading circles is strongly recommended. These organizations may bring together teachers homogenous in their interests, one group composed of instructors in English, another of instructors in art, still another of those especially concerned with some new development such as intelligence testing or the laboratory method. Mr. Almack utters warning that the worst criticism which can be directed against many reading circles relates to their want of programme. When principals who have clear ideas of school management and educational progress are in charge of the programmes of groups composed of their own co-workers, a reading circle of teachers becomes an important factor in promoting the efficiency of a school.

Search for Lost Keys

Something like the abuse of the superlative is perpetrated by people who use the term "dead languages" with reference to Hebrew and Latin and Greek. Immortality is assured to Latin by its use in the services of the Church. Greek and Hebrew as well as Latin are read and written by thousands of scholars in every part of the world. Strictly speaking it is inadmissible to call a language dead while it is understood and used, even if in the country of its birth it has ceased to function as the daily speech of the people. There are languages of which written vestiges remain but which no one now living understands—these are the languages that without exaggeration may be referred to as dead. They might be restored to life if scholars could find keys to unlock the meaning of their written symbols.

For centuries students of history were baffled by the hieroglyphics of the ancient Egyptians, but a key to the hieroglyphics was furnished by the discovery of the Rosetta stone. How large was the debt which Roman civilization owed to the Etruscans? That is a subject of speculation, and is likely to remain so until the discovery of a key that will enable archaeologists to decipher the inscriptions on Etruscan monuments, many of which are in existence, but illegible in the absence of such a help. Just before the World War a report was current that a French savant had acquired a book found in an Egyptian tomb which promised to illuminate the mystery, as the text was Etruscan, with marginal translations in a familiar script. Nothing has been heard of the matter since, and the precious manuscript as well as the savant himself may be now no more.

Another forgotten language of which numerous inscriptions survive is that of the ancient Mayas, whose civilization flourished in pre-Columbian America. Doubtless there were members of the clergy accompanying the Spanish conquerors who not only made themselves familiar with Maya writings but left writings of their own which explained them. That such a clue exists and will some day come to light has long been believed by students.

Perhaps it is among the treasures of the Vatican Library, a modern catalogue of which is shortly to be prepared. The project of cataloguing the Vatican Library is reported to have the cordial support of his holiness, the Pope, who himself was in charge of the Ambrosian Library at Milan before his elevation to the Pontificate.

The Study of Words

When students of Marquette University enter the Literature Room of the Milwaukee Public Library, one of the conveniences inviting their inspection is an open bookcase placarded with a query as to whether they might not be interested in the study of words. The case is filled with books on the subject of words, some

of them popular and evidently intended to be entertaining, others decidedly scholarly—all of them worthy of attention from young people desirous of adding to their stock of knowledge.

Habitual precision in the use of words generally indicates a well-trained mind. In this age, when nearly all young people are ambitious to attain proficiency as writers, and when facilities for the study of words are more accessible than ever before, it is not wonderful that the study of words enlists the multitude as well as accredited scholars. A fundamental quality of all good writing is clarity. It was a satirist who said, "Language is given to men that they may conceal their thoughts." The author of this phrase cannot have intended his declaration to be taken literally, but Macaulay undoubtedly was in earnest when he asserted the duty incumbent upon every writer to write not so that what he says *may* be understood, but so that it *must* be understood. One of the essential preliminaries to writing clearly is the study of words with especial reference to their various shades of meaning.

Throughout the United States at the present time discussion is active as to what President Coolidge meant when he said, "I do not choose to run for President in 1928." Most of the comments are to the effect that the words are to be accepted as an emphatic declaration that under no circumstances will the President consent to enter the lists at the next election. Here and there, however, are people who assert that all he stands committed to is that he will not seek the nomination, while still others see in the formula a subtle purpose to court the nomination by adding the appearance of lofty disinterestedness to his other items of political availability.

Of course, when all is said as to the signification of a word, something may remain to be brought forward concerning the implications of its employment in a particular case. An interesting contribution to the controversy regarding the utterance of the President is furnished by the Chicago Tribune, which advances the idea that the answer to the puzzle, if puzzle there is, must be found not by consulting dictionaries, but by examining other writings of Mr. Coolidge. "The dictionaries tell what some one else means; Mr. Coolidge's writings show what he means." And then, the Tribune goes on to cite a number of instances in which the President has used the word "choose," in every one of which he conveys the idea that "a choice is something which frequently is difficult to make, but, when once made, is to be adhered to."

As to Mr. Coolidge's meaning there will be differences of opinion until after the Republican convention. There can be no doubt, however, that, generally speaking, time devoted by young people to the study of words is time well spent.

"Aquinas Week," which is observed in Liverpool, England, the first week in November, is an effort on the part of the University Catholic Society to make known the teachings and writings of St. Thomas Aquinas.

Safety for School Children.

To the Editor of the Catholic School Journal.

The Catholic School Journal, June issue, page 105, has an editorial headed "Safe Playgrounds Essential". These days are critical ones for God's children. It is said that in the last five years 100,000 individuals have been killed and a large number crippled for life. Among these are many children. This is deplorable. Indeed, playgrounds should be made safe, and rough play banished. Is football safe? Is it proper for girls to take part in that rude game? Do such games refine the manners of the pupils? But when the playgrounds are safe, is that all that is needed to save the lives of the children? What of the streets, in which are found frantic automobile drivers, and misers running after dollars? Teachers will do well to give instructions to their pupils how to avoid dangers on the streets. Some schools have fire-drills; why not have street-drills? May our teachers discuss this question and lessen accidents among our children!

(Rev.) Raymond Vernimont.
Denton, Texas.
June 21, 1927.

HUMOR OF THE SCHOOL ROOM

A Position Well Taken

During an examination Jimmy came upon a question that absolutely floored him.

"If one horse," it ran, "can run a mile in a minute and a half, and another is able to do the same distance in two minutes, how far ahead would the first horse be if the two horses ran a race of two miles at their respective speeds?"

At last a bright idea struck him. He returned the paper with the query unanswered, but with the following comment:

"I refuse to have anything to do with horseracing."

On Slight Acquaintance

At one of the New England universities there was a rather conceited undergraduate who was silly enough on one occasion to attempt to chaff a member of the faculty who, in the youth's opinion, evinced too marked a devotion to the works of a certain great philosopher.

"Do you know," the youth said to his preceptor, "I hold rather a contempt for his writings?"

"I greatly fear, young man," was the response, "that your contempt has not been bred by familiarity."

Indexes for Volume 26 of the "Catholic School Journal," covering the period from April 1926 to March 1927 (both inclusive) are now on the press. The supply is limited. Applications will be filled without charge to subscribers.

Text-Books of Excellence

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The Branom and Ganey Social Geography (Ready Oct. 1st)

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THE EXCEPTIONAL CHILD

(Continued from Page 225)

Would it not seem that common sense suggest a great economic loss, arising from vast sums spent on equipment which seems to be accomplishing little since so much human material is wasted in turning out truants and misfits.

It is a melancholy fact that we are expending \$700,000,000 annually in educating our people and \$1,000,000,000 in reclaiming criminals and defectives.

What are we doing for the normal child? The aphorism, "open a school and close a jail" has lost its force in our day.

When every teacher becomes a "good shepherd", leaving the "ninety-nine" to go after the "one", teaching the individual instead of the group and training character as well as imparting knowledge our educational system will arise from a policy to a process of development.

We are giving too much publicity to our weakness by advertising it; we are emphasizing the negative instead of the positive side. In perpetually devising schemes for speed and efficiency we are rating our children "downward" instead of "upward".

The problem of the exceptional child is often a moral one. If, in dealing with this problem, the good of the individual is the aim, the nation will be benefited as well. It is not for the good of the individual to allow him to grow to maturity only to incarcerate him behind prison walls. "An ounce of prevention is worth a pound of cure" has a large significance here.

The key to the problem is to be found too often in the unholy condition of family life. If young men and young women lived purer and cleaner lives there would be fewer defective children. When fathers and brothers were tillers of the soil their children were robust and healthy.

No amount of scientific research or biological analysis will remedy this society evil. The higher aim in life has been smothered by vice and immorality. Too many women refuse "to eat their bread in the sweat of their brow".

Children's Book Week, Nov. 13-19

The date of Children's Book Week this year is November 13th to 19th. This was originated in 1919 by the American Library Association, the American Booksellers Association, and the Boy Scouts of America, and growing in importance each year it has become a project in which entire communities join. Last year, it is stated that over 5,000 cities observed it. It is a movement in which schools can and should have a prominent part. Considerable publicity material is furnished by the Book Publishers Association, 25 West 33rd St., New York City. This association will send posters and circulars to teachers free of charge.

The object of Book Week is to create community interest and a sense of responsibility for providing children with access to books and stimulating their enjoyment of reading. Plan to make Book Week the starting point for year-round activity on the part of your students, to promote the habit of reading good books.

Armistice Day, November 11

On Nov. 11, nine years ago, the great war ended in Europe. That was the day the order came to cease gun fire, and let the smoke of battle drift away. The order brought joy to the weary soldiers, to the dear ones at home and to a tired world. Nine years is a good round period of time.

Have we advanced sufficiently rapid from the chaos of war, since the cannon refused its roar? Has Christian feeling mellowed the human heart and driven out the war-god Mars, or are we getting ready for another conflict?

Now is the time for serious thought, for such action as will obviate the pain of war. Call it what you will—the Angel sang and called it peace on earth. Let us not be cowards and afraid of Idealism, let us consider Columbia's rights first, and after that the need of world peace. The way to accomplish this is a big question. Standing on our own shores and giving moral and commercial example to the world is the best.

NEW BOOKS REVIEWED

Rational Bookkeeping and Accounting. By Albert G. Belding, B.S., Supervisor of Commercial Subjects in High and Continuation Schools, New York City; Russell T. Greene, A.N., Chairman of the Department of Accounting and Law, High School of Commerce, New York City. Cloth, 383 pages. Price, \$2 net. The Gregg Publishing Company, New York.

This is a new text on an old subject, and justifies itself by presenting the subject in a new light. There has been progress in bookkeeping as in other things during recent years, and with this progress the authors have kept in close touch. They hold that "the almost universal extent to which bookkeeping is taught in all types of schools, and its popularity as an elective among students not regularly enrolled in business courses, demand an educational content equivalent if not superior to that of many subjects ordinarily included in the so-called academic or cultural group." With this demand they have sought to comply, and the result is a text which may be confidently recommended.

Misericordia Readers. Beginners' Chart. First Exercises in Learning to Read. Stiff covers, 32 pages, with perforations; illustrations and letterpress. Price, Rand, McNally & Company, Chicago.

Misericordia Readers. Primer. By the Sisters of Mercy, Baltimore, Maryland. Illustrated by Clarence Biers. Cloth, 134 pages. Price, Rand McNally & Company, Chicago.

Misericordia Readers. Primer. Seat-work Exercises in Silent Reading. Eleven charts, with illustrations and letterpress; perforated. Price, Rand McNally & Company, Chicago.

Misericordia Readers. First Reader. By the Sisters of Mercy, Baltimore, Maryland. Illustrated by Clarence Biers. Cloth, 142 pages. Price, Rand McNally & Company, Chicago.

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Great advances in the knowledge of psychology and its application to pedagogy have been made in recent years, affecting, among other things, the teaching of children to read. Here are the first fruits of an undertaking to supply for the use of Catholic elementary schools a series of readers whose method is in accordance with the results of the latest scientific recommendations for instruction in this branch, and whose carefully graded contents possess high literary, social, ethical and literary value. While the matter presented may be used for

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The Common-Word Spellers, for Junior High Schools, Grades Seven, Eight and Nine. Spelling in Service By Ervin Eugene Lewis, Chairman, Department of School Administration. College of Education, Ohio State University. Cloth, 160 pages. Price, 52 cents net. Ginn and Company, Boston.

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The American Primer for Catholic Schools. By Rev. James Higgins, the School Sisters of Notre Dame, and Mary Christina Austin. Cloth, 131 pages. Price, D. C. Heath and Company, Boston.

Mary Christina Austin is the editor of the North American Teacher; Rev. Father Higgins is the author of "Fundamentals of Pedagogy," "The Story Ever New" and "Stories of Great Heroes". As might be expected, a primer written by these authors in collaboration with the School Sisters of Notre Dame constitutes a distinct enrichment of the textbooks at command for the use of children in the primary grades. The primer treats of topics with which children are familiar and which are of interest to them. It is prepared in the light of the most approved modern pedagogic principles. The illustrations, mostly in colors, are numerous and attractive. The new words introduced on each page are grouped at the back of the book for the convenience of the teacher. Despite its elementary character, the little book contains lessons on religion, on patriotism, on nature study, on home life and animal life, on the cultivation of good manners, and on fundamental traits of character which serve to inspire and ennoble youthful minds.

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By Rev. Philip J. Furlong, Ph.D., Professor of History, Cathedral College, New York City. Foreword by the Rt. Rev. Mgr. Joseph F. Smith, Superintendent of Schools, Archdiocese of New York. Cloth, 422 pages. Price, William H. Sadlier, New York.

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For Home, School and Playground. By William Byron Forbush, Author of "The Boy Problem" and "A Manual of Play," and Harry R. Allen, of the Department of Physical Education, Philadelphia Normal School. Illustrated with Drawings and Diagrams by Jessie Gillespie. Cloth, 315 pages. Price, \$2 net. The John C. Winston Company, Philadelphia.

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Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. 14—1926-1927. Edited by Albert Nelson Marquis. Cloth, 2270 pages. Price, \$8.50 net. The A. N. Marquis Company, Chicago.

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From Panama to Cape Horn; A South American Reader. By Ethel Imogene Salisbury, Director of Course of Study, Los Angeles City Schools; Associate Professor of Education, University of California, at Los Angeles. Illustrated with Maps and with Engravings from Photographs. Cloth, 294 pages. Price, \$1.40 net. World Book Company, Yonkers-on-Hudson, New York.

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Readings from Lincoln. Selected and Edited with a Brief Version of the Lincoln Story. By Alfred A. Wright, Hartford Public High School. Cloth, 287 pages. Price, Henry Holt and Company, New York.

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Conquering the Air. The Romance of the Development and Use of Aircraft. By Archibald Williams, Author of "Engineering Feats," Etc. Cloth, 315 pages. Price, Thomas Nelson and Sons, New York.

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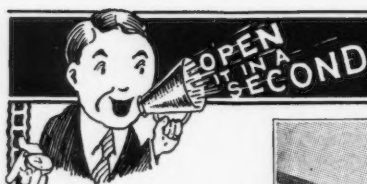
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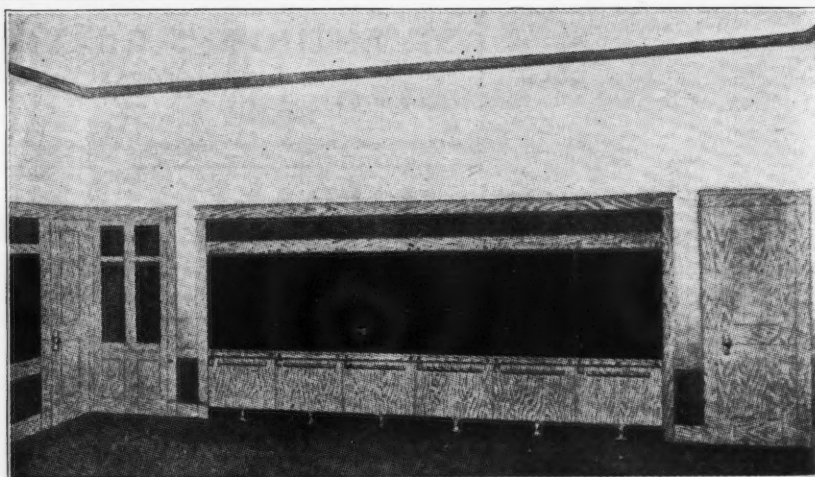
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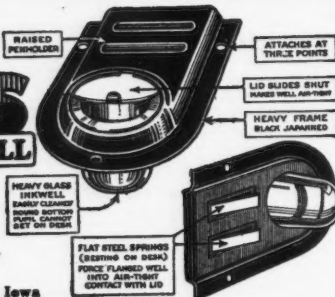
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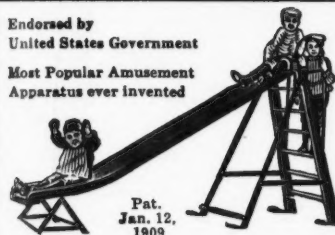
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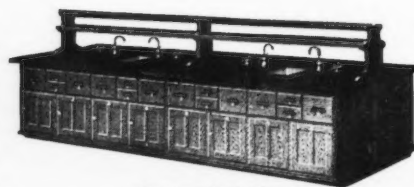
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